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THE TRUE $\frac{5}{3/6}$
Nature of IMPOSTURE

Fully display'd in the

L I F E
O F
M A H O M E T.

By HUMPHREY PRIDEAUX, D. D. Dean
of NORWICH. K

The NINTH EDITION.



D U B L I N :

Printed by J. Watts, at the Sign of the Lord Car-
teret's Head in Dames-Street, and sold at the Cor-
ner of Sycomore-Alley; and by Stearne Brock, in
Essex-Street, near Essex-Gate. MDCCXXX.





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AHOMET (or, according to the true Pronunciation of the Word, *Mohammed*) was born at *Mecca*, a City of *Arabia*, of the Tribe of the *Korashites*, which was reckon'd the Noblest in all that Country, and was descended in a direct Line of Primogeniture from *Pher Koraiſh* the first Founder of it; from whom they derive his Pedigree in this manner; The Son of *Pher Koraiſh* was *Galeb*; the Son of *Galeb*, *Lawa*; the Son of *Lawa*, *Caab*; the Son of *Caab*, *Morrah*, whose younger Brother was *Ada*; from whom was descended *Omar Ebnol Chatab*, that was *Calif*. The Sons of *Morrah* were *Chelab*, *Tayem*, and *Tokdah*: From *Tayem*, *Abu Beker* and *Telba*; and from *Tokdah*, *Chalid Ebn Walid*, had their Descent. *Chelab*
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was he who first gave the Months of the Year those Names by which the *Arabs* ever since have called them, even to this Day. They had formerly other Names, but *Chelab* having given them those new ones, they first grew into use among the *Korashites*, and after, by the Authority of *Mahomet*, when he had brought all the rest of the Tribes of the *Arabs* under his Power, obtain'd every where else, and the old ones became totally abolish'd. The eldest Son of *Chelab* was *Cosa*, and the younger *Zabrah*, from whom was *Amena*, the Mother of *Mahomet*. *Cosa* was very famous among the *Korashites*, for gaining to his Family the Keeping of the Keys of the *Caaba*, and with them the Precedency of that Temple, which is the same to which the *Mahometans* now make their Pilgrimage at *Mecca*, and was then as much celebrated for the *Heathen* Worship among the *Arabs*, as it hath since been for the *Mahometan*; and therefore the Presidency of it was a Matter of great Moment, as being a Station which render'd him that was in it Honourable through all *Arabia*. It was before in the Possession of *Abu Gabshan*, of the Tribe of the *Cozaites*, who were of the ancient Race of the *Arabs*, descended from *Joktan*, and formerly had their Dwelling in *Taman*, or *Arabia Felix*, till being driven thence by an Inundation from the breaking down of the Banks of the *Lake Aram*, which destroy'd their Country, they came and settled in the Valley of *Marry*, not far from *Mecca*, and from thence they were call'd *Cozaites*, which signifieth the *cutting off*, because by this Remove they were separated, and as it were, cut off from the rest of their Kindred. They had not long liv'd at *Marry*, till they grew so powerful as to make themselves Masters of *Mecca*, and also of the *Caaba*, or *Temple*, which stood there, and held both the *Government* of the
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one, and the *Presidency* of the other, for many Ages after; till at length the latter falling into the Hands of *Abu Gabshan*, a weak and silly Man, *Cosa* circumvented him while in a drunken Humour, and bought of him the Keys of the *Temple*, and with them the *Presidency* of it, for a Bottle of Wine. But *Abu Gabshan* being gotten out of his drunken Fit, sufficiently repented of his foolish Bargain; from whence grew these Proverbs among the *Arabs*, *More vex'd with late Repentance than Abu Gabshan*; and *More silly than Abu Gabshan*: Which are usually said of those who part with a thing of great Moment for a small matter. However, he was not so silly, but when he came to himself he understood the Value of what he had parted with, and would fain have retriev'd it again; to which purpose he gave *Cosa* some Disturbance in the Possession of his Purchase; and the rest of the *Cozaites* join'd with him herein, as not liking that he should be thus deprived of his Right by a Trick, and thereby the *Presidency* of the *Temple* go out of their Tribe into that of the *Korashites*. But *Cosa* being aware hereof, sent privately to all the *Korashites*, who were dispers'd abroad among the Neighbouring Tribes, to meet with him at *Mecca* on a Day appointed; with whose Help falling on the *Cozaites*, he expell'd them all out of the City, and from that time the whole Possession of *Mecca* remain'd to the *Korashites*; and *Cosa* and his Posterity, in a right Line down to *Mahomet*, had the *Presidency* of the *Temple*, and the chief Government of the City ever after.

The eldest Son of *Cosa* was *Abd Menaph*, and the younger *Abdol Uzza*, Names taken from the Idols of the *Temple*, of which *Cosa* had now gotten the *Presidency*: For *Abd Menaph* in the *Arab* Language signifieth the Servant or Worshipper of *Menaph*;

and *Abdol Uzza*, the Servant or Worshipper of *Uzza*, which were *Heathen Deities* then worshipped by the *Arabians*. Of the Posterity of *Abdol Uzza* were *Zobair*, and *Cadigha* the Wife of *Mahomet*.

The eldest Son of *Abd Menaph* was *Hassem*, and the younger *Abdshem*, whose Son was *Ommia*, from whom the *Ommiads*, who for so many Descents govern'd the *Saracen Empire*. *Hassem*, as well as his Father and Grandfather, was *Prince* of his *Tribe*, and a Person of great Note in his Time thro' all *Arabia*. From him the Kindred of *Mahomet* are call'd *Hashemites*; and he who governs at *Mecca* and *Medina* (who must always be of the Race of *Mahomet*) is call'd in their Language, *Al Emamo'l Hassem*, that is, the *Prince of the Hashemites*, even unto this Day.

The Son of *Hassem* was *Abdol Motallab*, who succeeded his Father in the Government of his *Tribe* at *Mecca*, and had to do with two very formidable Enemies in his Time. *Chosroes*, the first of that Name, King of *Persia*, and *Abraham* King of the *Ethiopians*. The first having extended his *Empire* a great way into *Arabia*, on the North of *Mecca*, and the other possessed himself of the *Kingdom* of the *Homerites* on the South, became very dangerous Neighbours unto him; but he defended himself against both, and forced the latter to a very shameful Retreat, when he came with a numerous Army to besiege the *City*, as shall be hereafter more fully related. He lived to a very great Age, being an hundred and ten Years old at his Death: He had thirteen Sons; their Names were as followeth, *Abdollah*, *Hamzah*, *Al-Abbas*, *Abu Taleb*, *Abu Labeh*, *Al-Gidak*, *Al-Hareth*, *Jabel*, *Al-Mokawam*, *Dorar*, *Al-Zobair*, *Ketham* and *Abdal Caaba*. The eldest of them, *Abdollah*, having married *Amena*,
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the Daughter of *Waheb*, was by her the Father of *Mahomet*, who was born at *Mecca* in the Month of *May*, in the Year of our Lord 571, *Justin* the Second being then Emperor of *Constantinople*, and *Chosroes* the First, King of *Persia*.

By this it appears *Mahomet* was not of such mean and vile Parentage as some have asserted; for being a *Korashite*, he was of the noblest Tribe of all *Arabia*, and the Family he was born of was the most considerable of that Tribe, as being that which for several Descents together had born the chief Rule over it. However, in the Beginning of his Life he was in a very poor and dispicable Condition; for his Father dying before he was two Years old, and while his Grandfather, *Abdol Motallab*, was still living, all the Power and Wealth of his Family became deriv'd to his Uncles, especially to *Abu Taleb*, who after the Death of *Abdol Motallab*, his Father, bore the chief Sway in *Mecca* as long as he liv'd, which was to a very great Age; and under his Protection chiefly was it that *Mahomet*, when he first broach'd his Imposture, was supported against all his Opposers, and grew up to that Height thereby, as to be able after his Death to carry it on, and also establish it thro' all *Arabia* by his own Power.

After his Father's Death he continued under the Tuition of his Mother till the eighth Year of his Age, when she also dying, he was taken home to his Grandfather, *Abdol Motallab*, who at his Death, which happen'd the next Year after, committed him to the Care of his Uncle, *Abu Taleb*, to be educated by him out of Charity, who carrying on a Trade of Merchandize, took him into this Employment, and bred him up in the Business of it: For *Mecca* being situated in a very barren Soil, could not of self subsist; and therefore
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the Inhabitants were forced to betake themselves to Merchandize for their Support ; and the best Men among them had scarce any other Estate but their Stock wherewith they did Traffick ; and therefore they all betook themselves to this course of Life, which they seem to have received down from the *Ishmaelites*, from whom they were descended, and in the same manner as they carried on a Trade into *Syria*, *Persia* and *Egypt*, on Camels Backs, furnishing those Countries with such Commodities as came to them from *India*, *Ethiopia*, and other *Southern* Parts, for which Commerce they were very advantageously situated, as lying near the *Red Sea*, where they had the Port *Fodda*, the most convenient for Shipping in all those Streights.

And in this Course of Life *Mahomet* was bred up under his Uncle ; and as soon as he was of a fit Age he was sent with his Camels into *Syria*. On his coming to *Bosra*, a City on the Confines of that Country, while he was attending his Uncle's Factors in the vending of his Wares in the publick Market-place, he was there seen (say the *Mahometans*) by *Babira*, a learned Monk of that Place, who immediately knowing him to be the great Prophet that was to come, press'd with great Earnestness thro' the Crowd unto him, and taking him by the Hand, there foretold of him all those great Things which afterwards came to pass. The Mark whereby he knew him (say they) was the *Prophetic Light* which shone on his Face. This *Prophetic Light*, they tell us, God first placed on *Adam*, to be a Sign of the *Prophets* that were to be born of him ; That this *Light* descended down to *Abraham*, was from him divided into two, one on the Face of *Isaac*, and the other on the Face of *Ishmael* ; That *Isaac's Light* was soon after manifested in the many *Prophets* which appeared of his Posterity.

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among the *Children of Israel* ; but that which was placed on *Ishmael* was suppress'd, and lay hid till the coming of *Mahomet*, on whom it first appear'd ; and that *Babira* seeing it on him, thereby knew him (say they) to be a great *Prophet* sent of God, who was e'er long to manifest himself. But others say, the Mark by which he knew him, was the Seal of his *Prophetick Mission*, stamp'd with a wonderful Impress between his Shoulders. But the Truth is, *Mahomet* did not become acquainted with this *Babira* till many Years after, when he traded for *Cadigha* in those Parts ; as shall in its proper Place be hereafter related.

Till the twenty fifth Year of his Age he continued in this Employment under his Uncle ; but then one of the chief Men of the City dying, and his Widow, whose Name was *Cadigha* (to whom he left all his Stock, which was of considerable Value) wanting a Factor to manage it for her, she invited *Mahomet* into her Service ; and having offer'd him such advantageous Conditions as he thought fit to accept of, he undertook this Employment under her, and for three Years traded for her at *Damascus*, and other Places ; and in the Management of this Charge gave her that Content, and so far insinuated himself into her Favour and good Opinion thereby, that about the 28th Year of his Age she gave her self to him in Marriage, being then forty Years old ; and from being Servant, thus advanced him to be the Master both of her Person and Estate ; which having render'd him equal in Wealth to the best Men of the City, his ambitious Mind began to entertain Thoughts of possessing himself of the Sovereignty over it. His Ancestors had for several Descents been *Chiefs of the Tribe* ; and his Great Grandfather, *Hashem*, had made himself very considerable, not only at home,

home, but also among his Neighbours abroad; and had his Father liv'd, the Power and Wealth of his Family, after the Death of his Grandfather, would have descended to him, as being the eldest Son; and after his Decease, to himself; and it was only his Misfortune in being left an *Orphan* during the Life of his Grandfather that deprived him of all this. These Considerations meeting with an ambitious, aspiring Mind, soon put him upon Designs of raising himself to the *Supreme Government* of his Country; and being a very subtle, crafty Man, after having maturely weigh'd all Ways and Means whereby to bring this to pass, concluded none so likely to effect it as the framing of that *Imposture*, which he afterwards vented with so much Mischief to the World. For the course of Trade which he drove into *Egypt*, *Palestine* and *Syria*, having made him well acquainted both with *Christians* and *Jews*, and observing with what Eagerness, as well they as the several Sects into which the *Christians* of the *East* were then miserably divided, did engage against each other, he from thence concluded, That nothing would be more likely to gain a Party firm to him for the compassing of his ambitious Ends, than the making of a new *Religion*. And for such a Change he judg'd his *Citizens* might be well disposed, because their *Traffick* and frequent Converse with *Christians* having much taken off their Affection and Zeal for that gross *Idolatry* which they had hitherto been addicted to, they were at that Time from *Heathenism* generally fallen into *Zendicism*, an Error among the *Arabs* near of kin to the *Saducism* of the *Jews*, as denying Providence, the Resurrection, and a Future State; which being in reality to be without any *Religion* at all, they were the better fitted, while thus void of all other Impressions of
God,

God, and his Worship, to receive any he should impose upon them; and therefore betaking himself to frame such a *Religion* as he thought might best go down with them, he drew up a *Scheme* of that *Imposture* he afterwards deluded them with, which being a Medley made up of *Judaism*, the several *Heresies* of the *Christians* then in the *East*, and the old *Pagan* Rites of the *Arabs*, with an Indulgence to all sensual Delights, it did too well answer his Design in drawing Men of all sorts to the embracing of it.

But that he might not immediately, from that *Idolatry* which he had hitherto practised with the rest of his *Citizens*, commence a *Preacher* against it; and from his present Course of Life, which was very lecentious and wicked, take upon him a Character so unsuitable to it, as that of a *Prophet*, without some previous Change, in the 38th Year of his Age he withdrew himself from his former Conversation, and effecting an *Eremetical Life*, used every Morning to withdraw himself into a solitary *Cave* near *Mecca*, call'd the *Cave of Hiera*, and there continue all Day, exercising himself, as he pretended, in Prayers, Fastings and Holy Meditations; and there it is supposed he first had his Consults with those Accomplices, by whose Help he made his *Alcoran*. On his Return home at Night he used to tell his Wife *Cadigba* of Visions which he had seen, and strange Voices which he had heard in his Retirement: For he aimed first of all to draw her into the *Imposture*, knowing that thereby he should secure his own Family to his Design (without which it would be dangerous for him to venture on it) and also gain in her an able Partizan for him among the Women. But she rejecting these Stories as vain Fancies of his own disturbed Imagination, or else Delusions of the *Devil*,

at length he open'd himself further unto her, and feign'd a Converse with the *Angel Gabriel*, which she was also backward to believe, till after several repeated Stories to her of his Revelations from the said *Angel*, she consulted with a fugitive Monk then in their House, (of whom I shall hereafter speak) who being in the Plot. help'd to confirm her in the Belief of what *Mahomet* had communicated unto her, whereby being totally perswaded that *Mahomet* was really call'd to that *Prophetick Office* which he pretended to, from thenceforth gave up her Faith totally to him, and became his first *Profelyte* in this *Imposture*.

After he had carry'd this Point, having now, by two Years constantly practising a retir'd and austere Life, gain'd, as he thought, a sufficient Reputation of Sanctity for his Design, in the 40th Year of his Age, he began to take upon him the Stile of the *Apostle of God*, and under that Character to propagate the *Imposture* which he had been so long projecting. But for four Years he did it only in private among such as he had most Confidence in, clancularly insinuating his Delusions into them. His first *Profelyte*, as has been said, was *Cadigba*, his Wife; his second was *Zayd Ebn Harreth* his Servant; and the third his Cousin *Ali*, the Son of *Abu Taleb*, his Uncle, who from hence was used to stile himself the first of Believers, not making any Reckoning of the other two. He tempted his Servant *Zayd* by promising him his Freedom; and accordingly, on his receiving his *Religion*, he manumis'd him. And from hence it hath become a *Law* among the *Mahometans* ever since, to make their Slaves free whenever they turn to their *Religion*.

It is to be observ'd, that *Mahomet* began this *Imposture* about the same Time that the *Bishop* of Rome,

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Rome, by Virtue of a Grant from the wicked Tyrant *Phocas*, first assum'd the Title of *Universal Pastor*, and thereon claim'd to himself that *Supremacy* which he hath been ever since endeavouring to usurp over the *Church of Christ*. And from this time both having conspir'd to found themselves an *Empire in Imposture*, their Followers have been ever since endeavouring by the same Methods, that is, those of Fire and Sword, to propagate it among Mankind; so that *Antichrist* seems at this time to have set both his Feet upon *Christendom* together, the one it the *East* and the other in the *West*; and how much each hath trampled upon the *Church of Christ* the Ages ever since succeeding have abundantly experienced.

Mahomet's fourth *Disciple* was *Abu Beker*, who being one of the richest Men of *Mecca*, and a Person of great Wisdom and Experience, brought with him no small Help and Reputation to his Cause; and his Example was soon follow'd by five others, *Othman Ebn Offan*, *Zobair Ebno'l Awam*, *Saad Ebn Abu Waccas*, *Abdorrähman Ebn Auf* and *Abu Obeida Ebno'l Jerah*, who were afterwards the principal *Generals* of his *Armies*, and the chief *Instruments* under him, by whose Help he establish'd both his *Empire* and his *Imposture* together in those Parts of the World.

After he had gotten these nine *Disciples*, some of which were the principal Men of the City, he began openly to publish his *Imposture* to the People of *Mecca* in the 44th Year of his Age, and publickly to declare himself a *Prophet* sent by *God* to reduce them from the Error of *Paganism*, and to teach them the true *Religion*. The first *Doctrine* that he propagated among them was, That there was but *One God*, and that he only is to be worshipp'd, and that all *Idols* were to be taken away,

and their Worship utterly abolifhed; and that thofe who fay *God* hath Sons or Daughters, or that there are any other *Gods* associated with him, are impious, and ought to be abhorr'd. By denying him Sons and Affociates, he reflected on the *Chriftians* for holding the Doctrine of the *Trinity*, and that *Jesus Chrift* is the Son of *God*; the Belief of both which he doth in many Places in his *Alcoran* vehemently forbid. By denying him Daughters, he condemn'd the *Idolatrous* Practice of the *Arabians*, who worfhipp'd *Allat*, *Menaph* and *Al Uzza*, Female Deities, which they held to be the Daughters of *God*, whose *Idols* and *Temples* he afterwards every where destroy'd.

He did not pretend to deliver to them any new Religion, but to revive the old one, which *God* firft gave unto *Adam*; and when loft in the Corruption of the old World, reftor'd it again by Revelation to *Abraham*, who taught it to his Son *Ishmael* their Forefather; and that he, when he firft planted himfelf in *Arabia*, inftructed Men in the fame Religion which he had receiv'd from *Abraham*; but their Pofterity afterwards corrupted it into *Idolatry*, and that *God* had now fent him to destroy this *Idolatry*, and again reftore the Religion of *Ishmael*, their Forefather. And therefore, according to his own Doctrine, it is not unfitly called *Ishmaelisme* by the *Jews*, altho' they call it fo only out of Contempt, by Tranfpofition of the Letters from *Iflamisme*, the Name whereby the *Mahometans* themfelves moft love to call it, from the *Arabick* Word *Salama*, which in the fourth Conjugation is *Aflama*, to enter into the State of Salvation; hence *Iflam*, the Saving Religion, and *Muslimon*, or as we call it, *Mufleman*, he that believeth therein.

He allow'd both the *Old* and the *New Testament*, and that *Moses* and *Jesus Chrift* were Prophets fent from

from God; but that the *Jews* and *Christians* had corrupted these Holy Writings, and that he was sent to purge them from these Corruptions, and restore the *Law of God* to that Purity in which it was first deliver'd; and therefore most of those Passages which he takes out of the *Old and New Testament*, are related otherwise by him in his *Alcoran* than we have them in those *Sacred Books*. And in this certainly he acted much wiser than our *Soci-nians*, who, with him, denying the *Holy Trinity* and the *Divinity of our Saviour*, yet still allow the *Holy Scriptures*, as now in our Hands, to be genuine and uncorrupted, with which their Doctrine is in the most manifest manner totally inconsistent. If they had, with this their Master, denied the *Scriptures* which we now have, as well as the *Trinity*, and the *Divinity of our Saviour*, which are so evidently prov'd by them, and forg'd others in their stead, they might have made their impious *Hypothesis* look much more plausible than now it can possibly appear to be.

He pretended to receive all his *Revelations* from the *Angel Gabriel*, and that he was sent from God on purpose to deliver them unto him. And whereas he was subject to the *Falling Sickness*, whenever the Fit was upon him, he pretended it to be a *Trance*, and that then the *Angel Gabriel* was come from God with some new *Revelations* unto him, the Splendor of whose Appearance he not being able to bear, this caused him to fall into those *Trances*, in which the *Angel* conversed with him, and deliver'd to him those Messages from God, which he was sent to reveal unto him.

His pretended *Revelations* he put into several *Chapters*, the Collection of which make up his *Alcoran*, which is the *Bible* of the *Mahometans*. The Original of this Book he taught them was laid
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up in the *Archives of Heaven*, and that the *Angel Gabriel* brought him the Copy of it Chapter by Chapter, according as Occasion requir'd they should be publish'd to the People. Part of these he publish'd at *Mecca*, before his Flight from thence, and the other Part at *Medina*; which he did after this Manner: When he had forg'd a new *Chapter*, which he intended to publish, he first dictated it to his *Secretary*, and then deliver'd the written Paper to be read to his *Followers* till they had learnt it by Heart; which being done he had the Paper brought to him again, which he laid up in a *Chest*, which he call'd the *Chest of his Apostleship*. This he did, I suppose, in Imitation of the *Ark* or *Holy Chest* among the *Jews*, in which the Authentick Copy of their *Law* was repositied. This *Chest* he left in the keeping of *Haphsa*, one of his Wives, and out of it, after his Death, was the *Alcoran* compil'd in the same Manner as *Homer's Rhapsodies* were out of the loose *Poems* of that *Poet*. *Abu Beker*, who succeeded the *Impostor*, first made the Collection.

For when *Mosaillema*, who in the last Year of *Mahomet* set up for a *Prophet* as well as he, had, in hopes of the same Success, in like manner compos'd an *Alcoran*, and publish'd it in a Book to his Followers (as shall hereafter be related) *Abu Beker* thought it necessary to publish *Mahomet's* also in the same manner, and that not only in opposition to the new *Imposture*, but also for the better supporting of that which he adher'd to; and therefore having recourse to *Haphsa's Chest*, partly out of the Papers which he found there, and partly out of the Memory of those who had learnt them by Heart, when the *Impostor* first deliver'd them unto them, he compos'd the Book: For several of those Papers being lost, and others so defaced as not to be read,
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he was forced to take in the Assistance of those who pretended to remember what the *Impostor* had taught them, to make up the Matter, and under this Pretence made use of their Advice to frame the Book, as he thought would best answer his Purpose. When the Work was compleated, he caus'd the Original to be laid up in the same Chest, out of which he had compil'd it, which he still continued in the keeping of *Haphsa*, and then deliver'd out Copies of it among his Followers. But the Book had not been long publish'd, but so many various Readings were got into the Copies, and so many Absurdities discover'd in the Book it self, that when *Othman* came to be *Caliph* he found it necessary to call it in again to be lick'd into a better Shape ; and therefore having commanded all to bring in their Copies, under Pretence of correcting them by the Original in the keeping of *Haphsa*, he caused them all to be burnt, and then publish'd that *Alcoran* a-new, model'd by him, which we have, of which having order'd four Copies to be written out fair, deposited the first of them at *Mecca*, and the second at *Medina*; the third he sent into *Erack*, or *Chaldaea*, and the fourth into *Syria*. The three first were after a while all lost, but the last of them several Ages after was said to be preserv'd at *Damascus*, in a Mosque there, which had formerly been the Church of *St. John the Baptist*. This was done in the 32d Year of the *Hegira*, An. 652. twenty one Years after the Death of the *Impostor*; after which Time the Book underwent no other Correction.

On his first appearing publickly as a *Prophet*, the People laugh'd at him for the Ridiculousness of his Pretence; some call'd him a *Sorcerer* and a *Magician*, others a *Liar*, an *Impostor*, and a *Teller of old Fables*; of which he often complains
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in his *Alcoran*; so that for the first Year he prevail'd nothing among them, or got any thing else by his publishing those Chapters of his *Alcoran* which he had then compos'd, or his Preaching to them the Doctrine of them, but Scorn and Contempt. But this did not discourage him from still proceeding in his Design, which he manag'd with great Art; for he was a Man of a ready Wit, and a very acceptable Address. He bore all Affronts, without seeming to resent any, and applied himself to all sorts of People, without condemning the meanest; was very courteous both in giving and receiving Visits: The Great Men he sooth'd with flattering Praises, and the Poor he reliev'd with Gifts and Alms; and towards all Men manag'd himself with that Art of Insinuation (in which he exceeded all Men living) that at length he surmounted all the Difficulties, which so bold an *Imposture*, in the first venting of it, must necessarily be liable unto; and several other new *Profelytes* join'd themselves unto him, among whom was *Omar Ebn'o'l Chattab*, who was one of his *Successors*, and then a considerable Man in the City. His Example was soon follow'd by several others; so that in the fifth Year of his pretended *Mission*, he had increas'd his Party to the Number of Nine and thirty, and himself made the Fortieth.

On his having made this Progress, several began to be alarm'd at it. Those that were addicted to the *Idolatri* of their Forefathers, stood up to oppose him as an Enemy of their *Gods*, and a dangerous Innovator in their *Religion*. But others, who saw further into his Designs, thought it time to put a Stop thereto for the Sake of the publick Safety of the *Government*, which it manifestly tended to undermine for the establishing of *Tyranny* over them, and therefore they combining together
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against him, intended to have cut him off with the Sword. But *Abu Taleb*, his Uncle, getting Notice hereof, defeated the Design, and by his Power, as being Chief of the Tribe, preserv'd him from all other like Attempts as were afterwards fram'd against him: For although he himself persisted in the *Paganism* of his Ancestors, yet he had that Affection for the *Impostor*, as being his Kinsman, and one that was bred up in his House, that he firmly stood by him against all his Enemies, and would suffer no one to do him any hurt as long as he liv'd. And therefore being safe under so powerful a Protection, he boldly went on to preach to the People in all publick Places of the City where they used to assemble, and publish'd unto them more Chapters of the *Alcoran*, in the Order as he pretended they were brought to him by the *Angel Gabriel*; the chief Subject of which was to press upon them the Observance of some moral Duties, the Belief of the Unity of *God*, and the Dignity of his own pretended *Apostleship*, in which indeed, besides some *Heathen* and *Jewish* Rites which he retain'd, consisted the whole of his new-forg'd *Religion*.

The main Arguments he made use of to delude Men into this *Imposture*, were his Promises and his Threats, as being those which easiest work on the Affections of the Vulgar. His *Promises* were chiefly of *Paradise*, which he so cunningly fram'd to the Gust of the *Arabians*, as to make it totally consist in those Pleasures which they were most delighted with: For they being within the *Torrid Zone*, were, through the Nature of the Clime as well as the excessive Corruption of their Manners, exceedingly given to the Love of Women; and the scorching Heat and Dryness of the Country making Rivers of Water, cooling Drink, shaded Gardens, and pleasant Fruits, most refreshing and

delightful unto them, they were from hence apt to place their highest Enjoyment in things of this Nature; and therefore, to answer the Height of their carnal Desires, he made the *Joy of Heaven*, which he propos'd for a Reward to all those that should believe in him, to consist totally in these Particulars. For he tells them in many Places in his *Alcoran*, *That they shall enter into pleasant Gardens, where many Rivers flow, and many curious Fountains continually send forth most pleasing Streams, nigh which they shall repose themselves on most delicate Beds, adorn'd with Gold and precious Stones, under the Shadow of the Trees of Paradise, which shall continually yield them all manner of delicious Fruits; and that there they shall enjoy most beautiful Women, pure and clean, having black Eyes, and a Countenance always fresh and white as polish'd Pearls, who shall not cast an Eye on any other but themselves, with whom they shall enjoy the continual Pleasures of Love, and solace themselves in their Company with amorous Delights to all Eternity, drinking with them most delicious Liquors, and most savoury and pleasant Wines, without ever being intoxicated or overcharg'd by them, which shall be administer'd to them by beautiful Boys, who shall be continually running round their Beds to serve them up unto them in Cups of Gold, and Glasses fix'd on Diamonds.* And as thus he fram'd his Promises of Reward in the Life hereafter, as might best suit with the sensual Appetites and Desires of those to whom he propos'd them; so, on the contrary, he describ'd the Punishment of *Hell*, which he threaten'd to all that would not believe in him, to consist of such *Torments* as would appear to them the most afflicting and grievous to be born. As, *That they should drink nothing but boiling and stinking Water, nor breath any thing else but exceeding hot Winds, (things most terrible in Arabia) that they should dwell for ever in continual Fire excessively*

ively burning, and be surrounded with a black, hot and salt Smoke, as with a Coverlid; that they should eat nothing but Briars and Thorns, and the Fruits of the Tree Zacon, which should be in their Bellies like burning Pitch. In the proposing these Promises and Threats to the People he was very frequent and sedulous, making them to ring in their Ears on all Occasions, whereby he fail'd not of his End in alluring some, and affrighting others into the Snare he laid for them.

And that he might omit nothing whereby to work on their Fear, which is usually the most prevalent Passion of the Ignorant, he terrified them with the Threats of grievous Punishments in this Life, as well in that which is to come, if they would not hearken unto him. And to this End he set forth unto them, on all Occasions, what terrible Destructions had fallen upon the Heads of such as would not be instructed by the Prophets that were sent before him: How the *Old World* was destroy'd by Water, for not being reform'd at the Preaching of *Noah*; and *Sodom* by Fire from Heaven, for not hearkning to *Lot* when sent unto them: How the *Egyptians* were plagu'd for despising *Moses*; and how *Ad* and *Thamod*, two ancient Tribes of the *Arabs*, were totally extirpated for the same Reason. His Stories of the two last were Fables of his own Invention, which he related unto them after this manner; That *Ad* the Grandson of *Aram*, the Son of *Sem*, planted himself, after the Confusion of Languages, in the Southern Parts of *Arabia*, where his Posterity falling into *Idolatry*, the Prophet *Hud* (whom Commentators on the *Alcoran* will have to be *Heber*) was sent unto them to reclaim them unto the true Worship; but they not hearkening unto him, God sent a violent hot Wind, which in seven Days time destroy'd them all, excepting

only the *Prophet*, and some few who were reform'd by him. As to *Tbamod*, his Story was, That they were an ancient *Tribe* of the *Arabs*, dwelling on the Confines of *Syria*, and that on their Revolt to Idolaty, *God* sent to them the *Prophet Saleh*; that on their Demand of a Miracle to testify his Mission, he caused a *Rock* to bring forth a *Camel* in the sight of them all; that they, notwithstanding, in contempt wounded the *Camel*, and that thereupon *God* sent terrible Thunders, which in three Days time destroy'd them all, excepting *Saleh* and some few that believ'd on him. And the like *Fable* he also told them of *Chaib*, another *Prophet* of the ancient *Arabs* sent to the *Tribe* of *Madian*, and how that *Tribe* was in like manner destroy'd by Thunder for not hearkening unto him. For the sake of these Stories (which he was very frequent in inculcating into the People, and very often repeats in his *Alcoran*) those who believ'd not on him call'd him a *Teller of old Fables*; but notwithstanding, they wrought upon the Fears of others, and by this and other such Artifices he still went on to encrease his Party; to which two of his Uncles, *Hamza* and *Al Abbas*, at length join'd themselves. But the rest of his Uncles approv'd not of his Designs, and altho' *Abu Taleb* still continu'd to befriend him, because of the Affection which he bore him, the other nine had not this Regard to him, but join'd with his Enemies, and opposed him all they could, as a Man that under the false Mask which he had put on, carry'd on dangerous Designs to the Prejudice of his Country.

But that which gravell'd him most was, that his Opposers demanded to see a Miracle from him. For, said they, *Moses* and *Jesus*, and the rest of the *Prophets*, according to thy own Doctrine, worked Miracles to prove their Mission from God; and therefore if thou

thou be a Prophet, and greater than any that were sent before thee, as thou boastest thy self to be, do thou work the like Miracles, to manifest it to us. Do thou make the Dead to rise, the Dumb to speak, and the Deaf to hear; or else do thou cause Fountains to spring out of the Earth, and make this Place a Garden adorn'd with Vines and Palm-Trees, and watered with Rivers running thro' it into divers Channels; or else let us see come down from Heaven some of those Punishments which thou threatnest us with. Or do thou make thee an House of Gold, adorn'd with Jewels and costly Furniture; or let us see the Book thou wouldest have us believe to come from Heaven, descend down to us from thence legible in our Eyes, or the Angel which thou tellest us doth bring it unto thee, and then we will believe in thy Word. This Objection he endeavour'd to evade by several Answers. One while he tells them, he is only a Man sent to preach to them the Rewards of Paradise, and the Punishments of Hell. At another Time, That their Predecessors contemn'd the Miracles of Saleh, and the other Prophets, and that for this Reason God would work no more among them. And a while after, that those whom God had ordain'd to believe, should believe without Miracles, and those whom he had not ordain'd to believe, should not be convinced though all those Miracles should be wrought in their Sight which they requir'd; and that therefore they were totally needless. But this not satisfying, as being a plain Confession that he wanted that Power of Miracles which all other Prophets had to prove their Mission, several of those that were his Followers departed from him, of which he much complains in his *Alcoran*. And therefore finding that this would not do, on his coming to *Medina*, and having there taken the Sword in hand, and gotten an Army to back his Cause, he began to sing another Note;
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for his Doctrine then was, That God had sent *Moses* and *Jesus* with *Miracles*, and yet Men would not be obedient to their Word; and therefore he had now sent him in the last place without *Miracles*, to force them by the *Power of the Sword* to do his Will: And pursuant hereto he forbade his Disciples to enter into any further Disputes about his *Religion*; but instead thereof he commanded them to fight for it, and destroy all those who should contradict his Law, promising great Rewards in the Life to come to such as should take up the Sword in this Cause, and the *Crown of Martyrdom* to all those who should die fighting for it. And upon this Head some of the *Mahometan Doctors* argue very subtilly. For, say they, the *Prophets of God* are of divers Sorts, according to the divers Attributes of his Divine Nature, which they are sent to shew forth. That *Jesus Christ* was sent to manifest the *Righteousness*, the *Power and Knowledge of God*; That he shew'd forth the *Righteousness of God*; in being impeccable; his *Knowledge*, in that he knew the Secrets of Mens Hearts, and foretold things to come; and his *Power*, in doing those *miraculous Works* which none else but *God* could. That *Solomon* was sent to manifest the *Wisdom*, the *Glory*, and the *Majesty of God*; and *Moses*, his *Providence*, and his *Clemency*: None of which carrying with them a Power to force Men to believe, *Miracles* were necessary in their Missions to induce them thereunto. But *Mahomet* was a *Prophet*, sent principally to shew forth the *Fortitude of God* by the *Power of the Sword*, which being of itself alone sufficient to compel all Men into the *Faith*, without any other Power accompanying it, for this Reason, say they, *Mahomet* wrought no *Miracles*, because he had no need of them, the *Power of the Sword*, with which he was sent, of it self alone sufficiently enabling him

him to accomplish his Mission, for forcing Men to believe therein. And from hence it hath become the Universal Doctrine of the *Mahometans*, That their Religion is to be propagated by the *Sword*, and that all of them are bound to fight for it. And for this Reason it hath been a Custom among them for their *Preachers*, while they deliver their *Sermons*, to have a *Drawn Sword* placed by them, to denote thereby, that the Doctrine which they teach them, was with the *Sword* to be defended and propagated by them.

However, it is not to be denied, but that there are several Miracles reckon'd up, which *Mahomet* is said to have wrought; as, That he did cleave the Moon in two; That Trees went forth to meet him; That Water flow'd from between his Fingers; That the Stones saluted him; That he fed a great Company with a little Food; That a Beam groan'd at him: That a Camel complain'd to him; That a Shoulder of Mutton told him of its being poisoned; and several others. But those who relate them are only such who are reckon'd among their *Fabulous and Legendary Writers*. Their *Learned Doctors* renounce them all, as doth *Mahomet* himself, who in several Places in his *Alcoran* owns that he wrought no Miracles. But when they are press'd how without Miracles they can prove his Mission, their common Answer is, That instead of all Miracles is the *Alcoran*. For that *Mahomet*, who was an *Illiterate Person*, that could neither write nor read, or that any Man else by human Wisdom alone should be able to compose a Book so excellent in Eloquence, and so excellent in Doctrine, as they will have that to be, is what they will not admit to be possible; and therefore they alledge the Excellency of the Book for the Truth of all contain'd therein, and will have that

to be a Proof equivalent to the Miracles of all the *Prophets* that went before him, to manifest that it came from *God*. And on this the *Impostor* himself often insists in his *Alcoran*, challenging in several Place of it all *Men* and *Devils* by their united Skill to compose another Book like that in Eloquence and Instruction, or else any one Chapter that can be compar'd in Excellency with the meanest Chapter therein: Which they taking for granted that both together cannot do, will have this to be a most clear Manifestation beyond all Contradiction, that *this Book* could come from none other but *God* himself, and that *Mahomet*, from whom they receiv'd it, was his Messenger to bring it unto them.

As to the Particulars in this Argument alledg'd, it must be allow'd, that the *Alcoran*, bating the Folly, the Confusedness and Incoherency of the Matter contain'd therein, is, as to the Stile and Language, the Standard of Elegancy in the *Arab Tongue*; and as to *Mahomet* that he was in Truth, what they say, an *Illiterate Barbarian*, that could neither write nor read. But this was not so much a Defect in him, as in the *Tribe* of which he was, with whom it was the Custom, as to all manner of Literature, to continue in the same Ignorance with which they came out of their Mothers Bellies unto their Lives End. And therefore at the Time when *Mahomet* first set up for a *Prophet*, there was not any one Man of *Mecca* that could either write or read, excepting only *Warakah*, a Kinsman of *Cadigba's*, who having first turn'd *Jew*, and afterwards *Christian*, had learned to write *Arabick* in *Hebrew* Letters. And for this Reason the Men of *Mecca* were called the *Illiterate*, in Opposition to the People of *Medina*, who being the one Half *Christians*, and the other half *Jews*, were able both to write and read, and therefore were called the

the People of the Book. And from them several of *Mahomet's* Followers, after he came to *Medina*, learnt to read and write also, which some of them had begun to learn before of *Bashar* the *Cendian*, who having sojourn'd at *Anbar*, a City of *Erack*, near *Euphrates*, there learnt the Art; from whence coming to *Mecca*, and marrying the Sister of *Abu-sophian*, he settled there, and from him the Men of *Mecca* are first said to have received the Art of Letters. Among the Followers of *Mahomet*, *Othman* was the greatest Proficient herein, which advanced him afterwards to be Secretary to the *Impostor*: But for want of Paper at first, as in a Place where there was never before any Occasion for it, they were forced to make use of the Spade-Bones of Shoulders of Mutton, and of Shoulders of Camels, to write on; which was a Device anciently made use of by other Tribes of the *Arabs*, who had Letters, but wanted Traffick to accommodate them with more convenient Materials for this Purpose; and therefore their Books, in which their Poems and other Matters they delighted in were written, were only so many of those Spade-Bones tied together upon a String. This *Bashar* afterwards became one of *Mahomet's* Disciples, and follow'd him in his Wars, till poison'd at *Chaibar*, as shall be hereafter related.

But these Particulars being thus allow'd, That the *Alcoran* of the *Mahometans* is of so elegant Stile, and the supposed Author thereof such a Rude and Illiterate Barbarian; it will be here ask'd, who were the Assistants by whose Help this Book was compiled, and the Imposture framed? And there will be the more Reason to ask this, because the Book it self contains so many Particulars of the *Jewish* and *Christian Religions*, as necessarily imply the Authors of it to be well skill'd in both; which *Mahomet*,
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who was bred an *Idolater*, and liv'd so for the first forty Years of his Life, among a People totally illiterate, cannot be suppos'd to be. But this is a Question not so easily to be answer'd, because the Nature of the thing requir'd it should be concealed. The *Mahometan Writers*, who believ'd in the *Impostor*, as they will allow nothing of this, so to be sure will say little of it, and the *Christians*, who abhorr'd his Wickedness, are apt to say too much. For it was usual with them, as it is with all other contending Parties, to snatch at every Story which would disparage the Religion they were against, and believe it right or wrong, if it would serve their Purpose this way. And from hence it hath proceeded, that we have so many fabulous and ridiculous Accounts, both of *Mahomet* and his *Imposture*, go current among us, which serve only to the exposing of us to the Laughter of the *Mahometans*, when related among them. And besides, the Scene of this *Imposture* being at least six hundred Miles within the Country of *Arabia*, amidst those *Barbarous Nations*, who all immediately imbraced it, and would not afterwards permit any of another Religion, so much as to live among them, it could not at that Distance be so well search'd into by those who were most concern'd to discover the Frauds of it, and therefore an exact Account cannot be expected in this Particular. However, that I may give all the Satisfaction herein that I am able, I shall lay together whatsoever I can find in any credible Author concerning it, and give the best Judgment hereof that the Matter will admit.

That *Mahomet* compos'd his *Alcoran* by the Help of others, was a thing well known at *Mecca*, when he first broach'd his *Imposture* there, and it was often flung in his Teeth by his Opposers, as he

himself

himself more than once complaineth. In the 25th Chapter of the *Alcoran*, his Words are, *They say, that the Alcoran is nothing but a Lie of thy own Invention, and others have been assisting to thee herein.* Where the Commentators say, the Persons here meant, were the Servants of a certain *Sword Smith* at *Mecca*, who were *Christians*, with whom *Mahomet* was used to converse for the better informing of himself from them in the *Old* and *New Testament*. And from hence it is, that *Bellonius* tells us, That *Mahomet* found at *Mecca* two *Christians*, who had with them Copies of the *Old* and *New Testament*, and that he was much help'd by them in the Composing of his *Alcoran*. But this is too open Work for so secret a Design. They that upbraided him with his being assisted by others, meant not those whom he publickly conversed with, but the private Confederates, whom he secretly made use of at home in the framing of the whole *Imposture*, and the Writing for him that *Book*, which he pretended was brought to him from *Heaven* by the Angel *Gabriel*. And what he hath in another Place of his *Alcoran* doth particularly point at one of those, who was then look'd upon to have had a principal Hand in this Matter. For in the sixteenth Chapter his Words are, *I know they will say, That a Man hath taught him the Alcoran; but whom they presume to have taught him is a Persian by Nation, and speaketh the Persian Language: But the Alcoran is in the Arabick Tongue, full of Instruction and Eloquence.* Now, who this *Persian* was, *Friar Richard*, in his *Confutation of the Mahometan Law*, helps us to understand. For in his thirteenth Chapter of that Tract he tells us, That *Mahomet* being an illiterate Person, he had for his Helper in the Forging of this *Imposture*, among others, one *Abdia Ben Salon*, a *Persian Jew*, whose Name

he afterwards chang'd, to make it correspond with the *Arabick* Dialect, into *Abdollah Ebn Salem*: And *Cantacuzenus*, and Cardinal *Cusa* say the same thing: And most others that write of this *Imposture*, make mention of him as the chief *Architect* made use of by *Mahomet* in the framing of it. And that he was the *Persian* pointed at in this Passage of the *Alcoran* I have last mention'd, the same Friar *Richard* in the sixth Chapter of the same Tract expressly telleth us. And he is the same Person whom *Elmacinus* calleth *Salman the Persian*, who by his Skill in drawing an Intrenchment at the *Battle of the Ditch*, sav'd *Mahomet* and all his Army, where otherwise he must have necessarily been overpower'd by the Number of his Enemies, and totally ruin'd. For he was a very cunning crafty Fellow, and so thoroughly skill'd in all the Learning of the *Jews*, that he had commenced *Rabbi* among them: And therefore from him *Mahomet* seems to have receiv'd whatsoever of the Rites and Customs of the *Jews* he hath ingrafted into his Religion. For this making a very considerable Part of it, and many of the Particulars being drawn from the abstruser Parts of the *Talmudic Learning*, this necessarily shews so able an Helper to have been in the whole Contrivance. And what *Johannes Andreas*, an *Alfaki*, or a Doctor of the *Mahometan Law*, turn'd *Christian*, writes of him, further clears this Matter; for he tells us from Authentick Testimonies of the *Arab Writers*, in which he was thoroughly versed, that this *Abdollah Ebn Salem* (whom he, or rather his Interpreter, corruptly calls *Abdallah Celen*) was for ten Years together the Person by whose Hand all the pretended *Revelations* of the *Impostor* were at first written, and therefore no doubt he was a principal Contriver in the Forging of them. There is extant

in the End of the *Latin Alcoran*, publish'd by *Bibliander*, a Tract translated out of *Arabick* into *Latin* by *Hermannus Dalmata*, which by way of Dialogue between *Mahomet* and this *Abdollah*, lays before us a great many of the Fooleries of the *Mahometan Religion*; which Tract helps us to correct the Name, which is in *Friar Richard's* Tract very corruptly written, as being only a Translation at the third Hand. For that Tract of *Friar Richard's* which we now have, is no other than a Translation from the *Greek Copy* of *Demetrius Cydonius*, who translated it into that Language, for the Use of the Emperor *Cantacuzenus*, from the original *Latin*, which is now lost.

Besides this *Jew*, the *Impostor* had also a *Christian Monk* for his Assistant; and the many Particulars in his *Alcoran* relating to the *Christian Religion*, plainly prove him to have had such an Helper. *Theophanes*, *Zonaras*, *Cedrenus*, *Anastasius*, and the Author of the *Historia Miscella* tell us of him, without giving him any other Name than that of a *Nestorian Monk*. But the Author of the *Disputation* against a *Mahometan*, which is epitomiz'd in *Vincentius Bellovacensi's Speculum Historicum*, and from thence printed at the End of *Bibliander's Latin Alcoran*, calls him *Sergius*; and from thence is it, that he hath been ever since so often spoken of by that Name among the *Western Writers*. But in the *East* he is totally unknown by it, he being never, as much as I can find, made mention of by that Name by any of their Writers: For all there that speak of this *Monk* call him *Bahira*; and *Friar Richard*, who in the Year of our Lord 1210 went to *Bagdad* on purpose to search into the Mystery of *Mahometism*, by reading their Books, and on his Return wrote that judicious Confutation of it, which I have afore-mention'd, tells of this *Bahira*

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as an Assistant to *Mahomet* in the Forging of his *Imposture*; and so doth also *Cantacuzenus*, *Bartholomæus*, *Edeffenus*, and the other Greek Author of the Confutation of *Mahomet*, published by *Le Moyne*: But not one of them says any thing of *Sergius*, so that it is plain that *Sergius* and *Bahira* are only two different Names of the same Person. He was a *Monk* of *Syria*, of the Sect of the *Nestorians*. The *Mahometans* will have it, that he first took notice of *Mahomet*, while a Boy, after that prophetick Manner as is before related; but according to that Account he would have been too old to act his Part in this *Imposture* so many Years after. The Truth of the matter is, *Mahomet* did not fall acquainted with him till a long while after, when he was projecting his wicked Design in his Head, in order to the better forming of which, being very desirous to acquaint himself with the *Jewish* and *Christian Religions*, he was very inquisitive in examining into them, as he met with those that could inform him. And in one of his Journeys into *Syria*, either at *Bostra*, as some say, or at *Jerusalem* as others, lighting on this *Bahira*, and receiving great Satisfaction from him in many of those Points which he desir'd to be inform'd in, did thereon contract a particular Friendship with him. And therefore not long after this Monk for some great Crime being excommunicated, and expell'd his Monastery, fled to *Mecca* to him; and being there entertain'd in his House, became his Assistant in framing of that *Imposture*, which he afterwards vented, and continued with him ever after; till at length the *Impostor* having no farther Occasion of him, to secure the Secret, put him to death. If *Sergius* was the Name which he had in his Monastery, *Bahira* was that which he afterwards assum'd in *Arabia*, and by which he hath ever

ever since been mention'd in those *Eastern* Parts, by all that there write or speak of him. The Word in the *Arabick* Language signifieth a *Camel*, which after some extraordinary Merit, according to the Usage of the ancient *Arabs*, had his Ears slit, and was turn'd forth from the rest of the Herd, at free Pasture, to work no more. And no doubt this Monk having told the Tale of his Expulsion from his Monastery so much to his Advantage, as to make it believed at *Mecca* to be drawn upon him by that which was reckon'd there as meritorious, had from thence this Name given him, as suiting that Notion which they had of his Condition among them.

As to his other Helpers, if he had any such, what is said of them is so uncertain, and that so little, as is not material here to relate. We may suppose from the very Nature of the Design (it being to impose a Cheat upon Mankind) that he made as few as possible conscious to it; and the two above mention'd being sufficient for his Purpose, it doth not appear likely that he admitted any more into the Secret of it. Neither indeed is there any more Room in it for another to act: For his *Religion* being made up of three Parts, whereof one was borrow'd from the *Jews*, another from the *Christians*, and the third from the *Heathen Arabs*, *Abdollah* furnish'd the first of them, *Bahira* the second, and *Mahomet* himself the last; so that there was no need of any other Help to compleat the *Imposture*.

I know there are many other Particulars go current of this Matter, both as to the coining of the Forgery, and also the manner of the first Propagating if it; as that the *Impostor* taught a *Bull* to bring him the *Alcoran* on his Horns, in a publick Assembly, as if it had this way been sent to him
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from God; that he bred up Pigeons to come to his Ears, to make shew thereby as if the *Holy Ghost* conversed with him; and many other such Stories, which being without any Foundation or Likelihood of Truth, I pass them over as idle Fables, not to be credited; although I find some very great Men have been too easy to swallow them; as particularly *Scaliger*, *Grotius* and *Sionita*, have that of the Pigeons. Such Tricks as these would have been easily seen through by the *Arabians*, they being Men naturally of as subtle and acute Parts as any in the World. And therefore *Mahomet* never so much as offer'd at any thing of this Nature among them; but disclaiming all Miracles, thereby avoided the Necessity of hazarding his Design upon any such open Cheats, where it would be so liable to be totally blasted by a Discovery. The whole of this *Imposture* was a thing of extraordinary Craft, carried on with all the cunning and Caution imaginable. The Framing of the *Alcoran* (wherein lay the main of the Cheat) was all contriv'd at home in as secret a Manner as possible, and nothing hazarded abroad, but the Success of preaching it to the People. And in doing of this, no Art or Cunning was wanting to make it as effectual to the End design'd as possible. And therefore whatever Stories are told of this Matter that are inconsistent with such a Management, we may assure our selves are nothing else but Fables, foolishly invented by some zealous *Christians* to blast the *Imposture*, which needed no such Means for its Confutation.

But to go on with the Series of our History: In the eighth Year of his pretended Mission, his Party growing formidable at *Mecca*, the City pass'd a Decree, whereby they forbade any more to join themselves unto him. But this avail'd nothing to his Hunt, as long as his Uncle *Abu Taleb* liv'd.

But

But he dying within two Years after, and the chief Government of the City, on his Death, falling into the Hands of *Abu Sophian*, of the House of *Ommia*, then one of his most violent Opposers, his Enemies laid hold of this Advantage to renew their Opposition against him, and prosecuted it with that Success, that they soon put a Stop to the further Progress of his *Imposture* at *Mecca*. For their Party, after he had now lost his Protector, and they became thus headed against him, soon grew to that Strength, and appear'd with that Violence on all Occasions to oppose his Designs, that for fear of them no more new *Profelytes* durst joyn themselves unto him; and many of those who had afore declar'd for him, having done it for no other End but to joyn with a Party where they thought they might best make their Interest, as soon as they saw the Hopes which they had of his prevailing, to be again blasted by this Opposition, which they judg'd too strong for him to weather, again drew back, and appear'd no more with him. And therefore *Mahomet* seeing his Hopes of carrying his Design at *Mecca* thus in a manner totally crush'd, began to look abroad where else he might fix. That which he drove at was, to have gain'd such a Party there as might be strong enough to overpower the rest, and subject the whole City to him; and then, after having possess'd himself of such a Post, from thence to have arm'd his *Disciples* for the gaining him that *Empire* over the rest of the *Arabs* which he had projected. And to this Purpose was it, that he so often inculcated it into them, that his Doctrine was to be propagated by the Sword, and that all that would receive the Faith which he preach'd must fight for it. But now seeing no Likelihood of accomplishing this at *Mecca*, he set his Thoughts on work how to gain some other

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Town, where to arm his Party for this Design. And therefore his Uncle *Abbas* living most an end at *Tajif*, (another Town of *Hagias*, at sixty Miles Distance from *Mecca* towards the *East*) and having a great Interest there, he took a Journey thither, under his Wing to propagate his *Imposture* in that Place, in order to the making of himself Master of it. But after a Month's Stay, having not been able, with all his Endeavour, to gain so much as one *Profelyte* among them, he again return'd to *Mecca* to make the best of his Party there, and wait such farther Advantages as Time and Opportunity might offer him for accomplishing of what he design'd. And now *Cadigha*, his Wife, being dead, after she had liv'd two and Twenty Years with him, to strengthen himself the more, he took two other Wives in her stead, *Ayesha*, the Daughter of *Abu Beker*; and *Sewda*, the Daughter of *Zama*; and a while after he added to them *Haphsa*, the Daughter of *Omar*; whereby making himself Son-in-Law to three of the principal Men of his Party, he did by that Alliance the more firmly tie them to his Interest. *Ayesha* was then but six Years old, and therefore he did not bed her till two Years after, when she was full eight Years old. For it is usual in those hot Countries, as it is all *India* over, which is the same Clime with *Arabia*, for Women to be ripe for Marriage at that Age, and also bear Children the Year following.

In the twelfth Year of his pretended Mission, is placed the *Mesra*, that is, his famous Night-journey from *Mecca* to *Jernsalem*, and from thence to *Heaven*, of which he tells us in the 7th Chapter of his *Alcoran*. For the People calling on him for Miracles to prove his Mission, and he being able to work none, to salve the Matter, he invents this
Story

Story of his Journey to *Heaven*; which must be acknowledg'd to have Miracle enough in it by all those who have Faith to believe it. And yet it being believ'd by all that profess the *Mahometan Religion*, as a main Article of their Faith, and as such set down in all the Books of their Authentick Traditions, how absurd soever it be, since my Design is to give as full an Account as I can of this Man's *Imposture*, it obligeth me to relate it. His Relation of it is as followeth;

At Night as he lay in his Bed with his best beloved Wife *Ayesha*, he heard a knocking at his Door, whereon arising, he found there the Angel *Gabriel*, with seventy Pair of Wings expanded from his Sides, whiter than Snow, and clearer than Crystal, and the Beast *Alborak* standing by him, which they say is the *Beast* on which the *Prophets* used to ride, when they were carried from one Place to another, upon the Execution of any Divine Command. *Mahomet* describes it to be a Beast as white as Milk, and of a mixt Nature between an Ass and a Mule, and also of a Size between both, and of that extraordinary Swiftneſs, that his passing from one Place to another, was as quick as that of Lightning; and from hence it is that he hath the Name of *Alborak*, that Word signifying *Lightning* in the *Arabick Tongue*. As soon as *Mahomet* appear'd at the Door, the Angel *Gabriel* most kindly embracing him, did with a very sweet and pleasing Countenance salute him in the Name of *God*, and told him that he was sent to bring him unto *God* into *Heaven*, where he should see strange Mysteries, which were not lawful to be seen by any other Man, and then bid him get upon the *Alborak*. But the *Beast*, it seems, having long lain idle, from the time of *Christ* to *Mahomet* (there having been no *Prophet* in all that Interval to employ him) was

grown so resty and skittish, that he would not stand still for *Mahomet* to get up upon him, till at length he was forced to bribe him to it, by promising him a Place in *Paradise*; whereon having quietly taken him on his Back, the Angel *Gabriel* leading the way with the Bridle of the Beast in his Hand, he carried him from *Mecca* to *Jerusalem* in the twinkling of an Eye. On his coming thither, all the Prophets and Saints departed appear'd at the Gate of the Temple to salute him, and from thence attending him into the chief *Oratory*, desir'd him to pray for them, and then departed. Whereupon *Mahomet* with the Angel *Gabriel* going out of the Temple, found there a *Ladder of Light* ready fix'd for them, which they immediately ascended, leaving the *Alborak* there tied at a Rock till their Return.

On their Arrival at the *First Heaven*, the Angel *Gabriel* knock'd at the Gate, and having inform'd the Porter who he was, and that he brought *Mahomet* the Friend of God with him by the Divine Command, the Gates were immediately open'd, which he describes to be of a prodigious Largeness. This first *Heaven*, he tells us, was all of pure *Silver*, and that he there saw the *Stars* hanging from it by Chains of *Gold*, each being of the Bigness of Mount *Nobo*, near *Mecca* in *Arabia*; and that in these *Stars Angels* kept Watch and Ward for the Guard of *Heaven*, to keep off the *Devils* from approaching near it, lest they should over-hear and know what was there done. On his first entring into this *Heaven*, he saith he met an old decrepit Man, and this was our first Father *Adam*, who immediately embraced him, giving *God* thanks for so great a Son, and then recommended himself to his Prayers. As he enter'd further, he saw a Multitude of *Angels* of all manner of Shapes; some in that of *Men*, others

in that of *Birds*, and others in that of *Beasts* of all manner of Sorts. And among those who appear'd in the several Shapes of *Birds*, he there saw a *Cock* of Colour as white as Snow, and of so prodigious a Bigness, that his Feet standing upon the first *Heaven*, his Head reach'd up to the second, which was at the Distance of five hundred Years Journey from it, according to the rate as we usually travel here on *Earth*. But others among them, as they relate this Matter from their *Prophet*, hyperbolize much higher concerning it, telling us, that the Head of this *Cock* reacheth up thro' all the *Seven Heavens*, as far as the *Throne of God*, which is above seven times higher; and in the Description of him, say, that his Wings are all over deck'd with *Carbuncles* and *Pearls*, and that he extends the one of them to the *East*, and the other to the *West*, at a Distance proportionable to his Height. Concerning all these, the *Impostor* tells us the Angel *Gabriel* inform'd him, that they were *Angels* which did from thence intercede with *God* for all *Living Creatures* on the *Earth*. That those who interceded for *Men* had there the Shape of *Men*; that those who interceded for *Beasts*, the Shape of *Beasts*; and those who interceded for *Birds*, the Shape of *Birds*, according to their several Kinds. And that as to the great *Cock*, that he was the chief *Angel* of the *Cocks*; that every Morning *God* singing an Holy Hymn, this *Cock* constantly joyn'd with him in it by his Crowing, which is so loud, that all hear it that are in *Heaven* and *Earth*, except *Men* and *Fairies*, and then all the other *Cocks* that are in *Heaven* and *Earth*, crow also. But when the Day of Judgment draws near, then *God* shall command him to draw in his Wings, and crow no more, which shall be a Sign that that Day is at hand, to all that are in *Heaven* and *Earth*, excepting still
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Men and Fairies, who being afore deaf to his Crow-ing, shall not then be sensible of his Silence from it. And this *Cock* the *Mahometans* look on to be in that great Favour with *God*, that whereas it is a common saying among them, That there are three Voices which *God* always hears, they reckon the first the Voice of him that is constant in reading the *Alcoran*; the second, the Voice of him that early every Morning prayeth for the Pardon of his Sins; and the third, the Voice of this *Cock* when he croweth, which they say is ever most acceptable unto him.

All this stuff of the *Cock*, *Abdollah* helped *Mahomet* to out of the *Talmudists*. For it is all borrowed from them, with some little Variation only, to make it look not totally the same. For in the Tact *Bava Bathra* of the *Babylonish Talmud*, we have a Story of such a prodigious *Bird*, call'd *Ziz*, which standing with his Feet upon the *Earth*, reacheth up unto the *Heavens* with his Head, and with the spreading of his Wings darkneth the whole Orb of the *Sun*, and causeth a total *Eclipse* thereof. This *Bird* the *Chaldee Paraphrast* on the *Psalms* says, is a *Cock*, which he describes of the same Bigness, and tells us that he crows before the *Lord*. And the *Chaldee Paraphrast* on *Job* also tells us of him, and of his crowing every Morning before the *Lord*, and that *God* giveth him Wisdom for this Purpose. What is farther said of this *Bird* of the *Talmudists*, may be seen in *Buxtorf's Synogoga Judaica*, c. 50. and in *Purchas's Pilgrimage*, lib. 2. c. 20.

From this *First Heaven*, the *Impostor* tells us, he ascended up into the *Second*, which was at the Distance of five hundred Years Journey above it, and this he makes to be the Distance of every one of the *Seven Heavens* each above the other. Here the Gates being opened unto him, as in the *First Heav-*
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ven, at his Entrance he met *Noah*, who rejoicing much at the sight of him, recommended himself to his Prayers. In this *Heaven*, which was all made of pure *Gold*, the *Impostor* tells us he saw twice as many *Angels* as in the former, and among them one of a prodigious Greatness. For his Feet being placed on this *Second Heaven*, his Head reached to the *Third*.

From this *Second Heaven* he ascended up into the *Third*, which was made of *Precious Stones*; where at the Entrance he met *Abraham*, who also recommended himself to his Prayers. And there he saw a vast many more *Angels* than in the former *Heaven*, and among them another great one of so prodigious a Size, that the Distance between his two Eyes was as much as Seventy thousand Days Journey, according to our rate of travelling here on Earth. But here *Mahomet* was out in his *Mathe-maticks*; for the Distance between a Man's Eyes being in Proportion to his Height but as one to seventy two, according to this rate, the Height of this *Angel* must have been near fourteen thousand Years Journey, which is four times as much as the Height of all his *Seven Heavens* together, and therefore it is impossible such an *Angel* could ever stand within any one of them. But notwithstanding this, here he placeth him, and in his Description of him, tells us, that he had before him a large *Table*, in which he was continually writing in, and blotting out; and that having asked the *Angel Gabriel* of him, he was informed by him that this was the *Angel of Death*, who continually writes into the *Table*, which he had before him the Names of all that are to be born, and there computes the Days of their Life, and as he finds they have compleated the Number assign'd them, again blots them out, and that whoever hath his Name thus blotted out by him, immediately dies.

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From hence he ascended up into the *Fourth Heaven*, which was all of *Emerald*; where at the Entrance he met *Joseph* the Son of *Jacob*, who recommended himself to his Prayers. And in this *Heaven* he after saw a vastly larger Number of *Angels* than in the former, and among them another great *Angel*, as high as from this *Fourth Heaven* to the *Fifth*, who was continually weeping, and making great Lamentation and Mourning; and this, the *Angel Gabriel* told him was for the *Sins of Men*, and the Destruction which they did thereby bring upon themselves.

From hence he ascended up into the *Fifth Heaven*, which was made of *Adamant*, where he found *Moses*, who recommended himself to his Prayers; and there also he saw a much greater Number of *Angels* than in the former *Heaven*.

From hence he ascended up into the *Sixth Heaven*, which was all of *Carbuncle*, where he found *John the Baptist*, who recommended himself to his Prayers. And here he also saw the Number of *Angels* much increased beyond what he had seen in any of the former *Heavens*.

From hence he ascended up into the *Seventh Heaven*, which was all made of *Divine Light*, and here he found *Jesus Christ*; where it is to be observ'd he alters his Stile; for he saith not, that *Jesus Christ* recommended himself to his Prayers, but that he recommended himself to *Jesus Christ*, desiring him to pray for him; whereby he acknowledgeth him certainly to be the greater. But it was his Usage through the whole Scene of his *Imposture*, thus to flatter the *Christians* on all Occasions. Here he saith he found a much greater Number of *Angels* than in all the other *Heavens* besides, and among them one extraordinary *Angel* having seventy thousand Heads, and in every Head seventy thousand

land Tongues, and every Tongue uttering seventy thousand distinct Voices at the same Time, with which he continued Day and Night incessantly praising God.

The Angel *Gabriel* having brought him thus far, told him, That it was not permitted him to go any farther, and therefore directed him to ascend up the rest of the way to the *Throne of God* by himself, which he saith he perform'd with great Difficulty, passing thro' Waters and Snow, and many other such difficult Passages, till he came where he heard a Voice saying unto him, O Mahomet; *salute thy Creator*; from whence ascending higher, he came into a Place where he saw a vast Extension of Light, of that exceeding Brightness, that his Eyes could not bear it, and this was the Habitation of the *Almighty*, where his *Throne* was placed; on the right Side of which, he says, *God's Name* and his own were written in these *Arabick Words*, *La ellah ellallah Mohammed resul ollah*; i. e. *There is no God but God, and Mahomet is his Prophet*. Which is the *Creed* of the *Mahometans*; which Words he also says, he found written upon all the Gates of the *Seven Heavens*, which he passed through. Being approach'd to the *Presence of God*, as near as within two Bow-shots, he tells us he saw him sitting on his *Throne*, with a Covering of seventy thousand Veils before his Face; That on his drawing thus near, in sign of his Favour, he put forth his Hand, and laid it upon him, which was of that exceeding Coldness, that it pierced to the very Marrow of his Back, and he could not bear it. That after this, *God* entering into a very familiar Converse with him, reveal'd unto him a great many *hidden Mysteries*, made him understand the *whole of his Law*, and gave him many things in charge concerning his instructing Men in the

Knowledge of it; and in conclusion, bestow'd on him several Privileges above the rest of Mankind. As that he should be the *perfectest of all Creatures*; that at the *Day of Judgment* he should be honour'd and advanced above all the rest of Mankind; that he should be the *Redeemer* of all that believe in him; that he should have the Knowledge of all *Languages*; and lastly, that the Spoils of all whom he should conquer in War should belong to him alone. And then returning, he found the Angel *Gabriel* tarrying for him in the Place where he left him; who conducting him back again thro' all the *Seven Heavens* the same Way that he brought him, did set him again upon the *Alborak*, which he left tied at *Jerusalem*; and then taking the Bridle in his Hand, conducted him back to *Mecca* in the same manner as he brought him thence, and all this within the Space of the tenth Part of one Night.

On his relating this *Extravagant Fiction* to the People the next Morning after he pretended the thing happen'd, it was received by them as it deserved, with a *general Hoot*; some laugh'd at the Ridiculousness of the Story, and others taking Indignation at it, cry'd out Shame upon him for telling them such an *abominable Lie*, and by way of Reproach, bid him ascend up to *Heaven* by Daylight there immediately before them all, that they might see it with their Eyes, and then they would believe him. And even of his *Disciples*, a great many were so asham'd of him for this Story, that they left him thereon; and more would have follow'd their Example, but that *Abu Beker* came in to put a Stop to the Defection, by vouching the Truth of all that *Mahomet* had related, and profess'd his firm Belief to the whole of it; for which Reason he had ever after the Title of *Affadick*, that is, the *Just*, because of the extraordinary Merit

rit of his Faith in this Particular. And whoever becomes a *Mahometan*, must have the same Faith also; this Story being as firmly believed by all of that *Religion*, as any thing in the *Gospel* is by us *Christians*: Only there has been this *Question* mov'd among them, whether it were only a *Vision of the Night*, or a *real Journey*. Those that would salve the Absurdity of it, would have it only be a *Vision*, and that most of the Particulars of it are to be resolved into Figure and Allegory; but the major Vote hath carried it for a *real Journey*; and to this Sense it being now pinn'd down, there is no one among them that dares in the least to doubt thereof.

The *Imposture* was never in greater Danger of being totally blasted, than by this *ridiculous Fable*, such a Stumbling-block did it lay even before those of his own Party, and therefore he needed to interpose the utmost of his Art to support the Credit of it; for which purpose he not only got his Friend *Abu Beker* to be a Voucher to it; but also brings in *God* himself in two Places of his *Alcoran* bearing witness thereto, that is, in the Chapter of the *Children of Israel*, and in the Chapter of the *Star*; in the last of which he makes *God* to swear by the *Star* to the Truth of it, that *Mahomet* related nothing in this Story, but what he had seen; that he was admitted to approach him in the highest *Heavens*, within the Length of two Bow-shots; and had seen the great Wonders of the *Lord*, and had many *hidden Mysteries* there revealed unto him; and that therefore Men ought not dispute any more against him concerning it.

But how ridiculous soever the Story may appear, *Mahomet* had his Design therein beyond barely telling such a miraculous Adventure of himself to the People. Hitherto he had only given them the *Al-*

coran, which was his *written Law*, and had owned himself no farther than barely the *Messenger of God* to deliver it unto them, telling them that it was brought to him by the *Angel Gabriel*; and that as he received it, so he published it unto them, without offering at any Comment, Explication, or additional Interpretation of his own concerning it; and therefore when gravelled with any Objection from his Adversaries against it (as he often was while at *Mecca*, where he was continually teased and perplexed with some or other of them) his usual Refuge was in this Saying, That the *Alcoran* was *God's Book*, and that He only could explain the Meaning of it: And it was Wisdom in him at first not to assume any farther. But now learning from his Friend *Abdollah*, that the *Jews*, besides the *written Law* dictated by *God* himself, had also another *Law* called the *Oral Law*, and given with it (as they pretended) to *Moses* himself while in the *Mount*, and from him delivered to the *Elders* of the People, and from them down to after Ages by *Oral Tradition*; and understanding also that *this Law* was in as great Authority with them, as the other, and that it had its whole Foundation in the Sayings and Dictates which were pretended to be from *Moses*, and preserved by the Memories of those who conversed with him; he had a Desire for the future to advance his Authority to the same pitch, and make all his Sayings and Dictates go for *Oracles* among his *Muslemans*, as well as those which were pretended to be from *Moses*, did among the *Jews*. And for this End chiefly was it that he intended this Story of his Journey to *Heaven*. For could he once make it be believed among his *Followers*, that he had there such a Converse with *God* as *Moses* had with him in the *Mount*, and was there fully instructed by him in the Knowledge of all Divine Truths,

as this Story pretends he was, he thought he should therein have a sufficient Foundation to build this Pretence upon, and might by a just Consequence from it, claim the whole which he aimed at; and he was not mistaken herein. For how ridiculous soever the thing at first appeared, yet in the Result he carried his Point, and obtained all that by the Project, which he proposed to himself from it. For the whole of it at length going down with those who had swallowed the rest of his *Imposture*, from that time all his Sayings became looked on as Sacred Truths brought down from *Heaven*, and every Word which at any time drop'd from so enlightned a Person (as this Story supposeth him to be) as well as every Action which he did, any way relating to his *Religion*, were all carefully observed by them; which being after his Death all collected together from the Memoirs of those who conversed with him, make up those Volumes of *Traditions* from him, which they call the *Sonnab*, which are with the *Mahometans* the same in respect of the *Alcoran*, that the *Oral Law* among the *Jews* is in respect of the *Written*. And as among the *Jews* there are many Books, in which this *Oral Law* is recited, explained and digested under several Heads and Chapters, by many different Authors among their *Rabbies*, who have employed their Pains and Studies in this Matter; so also are there the like Number of Books among the *Mahometans* concerning their *Sonnab*, in which all the Sayings and Doings of *Mahomet*, relating to his *Religion*, as also the Constitutions of the Seniors, (that is, of the first *Caliphs* that succeeded him, especially the four first) concerning the same, are collected, explained, and digested under several Heads or common Places by the Compilers of them, which Books make up the Sum of their *Theology*, as well
Speculative

Speculative as Practical; and in them indeed is contained the whole of their *Religion*, as now practised among them. And therefore so much of the *Imposture* which I now undertake to give an Account of being in these *Traditions*, and they all founded upon this *Journey of Mahomet to Heaven*, where he pretended to have been instructed in them by *God* himself; this sufficiently justifieth my being thus long in relating this *fabulous Story* of it.

But how fabulous and absurd soever this Story is, the *Socinians*, who have in so many things copied after this *Impostor*, have not stuck to borrow this also from him. For the many Texts of Scripture which tell us of our Saviour's coming to us from the Heavens above, manifestly proving his Existance there in his Divinity, before the assuming of his Humanity here on Earth (which they impiously deny) to salve the matter, they have by just such another Story as this of *Mahomet*, carried him to Heaven a little before the taking of his Ministry upon him, there to be instructed by God himself in the Doctrines which he was to teach; and refer all that is said in Holy Scripture of his coming from Heaven, to this his Journey thither of their own feigning. Which shews how miserable a Shift they are reduc'd to, for the Support of that Impiety which they assert. For take but this from them, and it must all necessarily fall to the Ground.

After his publishing this Fiction, and the Revolt of so many of his *Disciples*, as happen'd thereon, his Adversaries grew in Strength so fast upon him, that he could no longer protect those who adhered to him, as he had hitherto done; but some of them, to the Number of about an hundred Persons, having made themselves more than ordinary obnoxious to the *Government*, by some Practices against it, were forced to fly from *Mecca* to
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Nagash King of *Ethiopia*, where *Mahomet's* Letters, which they carried with them, obtained their Protection, though the Men of *Mecca* sent two of their principal *Citizens* after them in an *Embassy* to that *King*, to demand them to be delivered unto them. And *Mahomet*, with the rest that tarried behind, found it very difficult for them to subsist any longer there. For after the Departure of so many of his faithfullest Adherents into *this Exile*, this farther Diminution of his Number, made him still less able to withstand these Insults which his Adversaries were continually on all Occasions making upon him. But what he lost at *Mecca*, he got at *Medina*, then called *Yathreb*, a City lying at the Northern End of *Hagiuz*, two hundred and seventy Miles distant from *Mecca*, which being inhabited, the one Part by *Jews*, and the other Part by *Heretical Christians*, it seems these two different Parties not well agreeing in the same City, the Factions and Feuds that arose between them drove one of the Parties to *Mahomet*; and on the Thirteenth Year of his pretended *Mission*, there came to him from thence Seventy three Men, and two Women, who embraced his *Imposture*, and swore Fealty unto him, whereon he chose Twelve out of them, whom he retained a-while with him at *Mecca* to instruct them in his *New Religion*, and then sent them back again to *Yathreb*, to be as his *Twelve Apostles*, there to propagate it in that *Town*; in which they laboured with that Success, that in a short time they drew over a great Party of the Inhabitants to embrace the *Imposture*; of which *Mahomet* receiving an Account, resolved to retire thither, as finding *Mecca* now grown too hot for him. For the chief Men of the City, finding that *Mahomet's* indefatigable Industry and Cunning still kept up his Party, do what they could to suppress it,

it, resolved without farther delay to strike at the Root, and prevent the farther spreading of the Mischief, by cutting off him that was the chief Author of it. Of which he having received full and early Intelligence, and finding no other way to avoid the Blow but to fly from it, ordered all his Party, whom he could prevail with to accompany him in his Banishment secretly in the Evening to withdraw out of the City, and retire to *Tathreb*. And when he had seen them all gone, he and *Abu Beker* followed after, leaving only *Ali* behind, who having set in order some Affairs that detained him, came to them on the third Day after. As soon as his Flight was publickly known, Parties were sent out to pursue after him, and he difficultly escaped them by hiding himself for some time in a *Cave*, till the Heat of the Pursuit was over.

On the 12th Day of the Month, which the *Arabs* call the former *Rabia*, that is on the 24th of our *September*, he came to *Tathreb*, and was there received with great Acclamations by the Party which called him thither. But whether this Party were of the *Jews*, or the *Christians*, I find not said in any Author; only if we may conjecture from the great Kindness which at this time he expressed towards the *Christians*, and the implacable hatred which he ever after bore the *Jews*, it will from hence appear, that the former were the Friends that invited him thither, and the latter the opposite Party that were Enemies unto him. And what he saith of each of them in the fifth Chapter of his *Alcoran*, which was one of the first which he published after his coming to *Tathreb*, may seem fully to clear the Matter. For his Words there are, *Thou shalt find the Jews to be very great Enemies to the true Believers; and the Christians to have great Inclination.*

Inclination and Amity towards them; for they have Priests and Religious that are humble, who have Eyes full of Tears when they hear mention of the Doctrine which God hath inspired into thee, because of their Knowledge of the Truth, and say, Lord we believe in thy Law, write us in the Number of them who profess thy Unity. Who shall hinder us from believing in God, and the Truth wherein we have been instructed? We desire with Passion, O Lord, to be in the Number of the Just. By this we may see what a deplorable Decay the many Divisions and Distractions which then reigned in the *Eastern Church*, had there brought the *Christian Religion* into, when its Professors could so easily desert it for that gross *Imposture* which an *Illiterate Barbarian* proposed unto them. And indeed it is no strange thing for Men, when once they have deserted the *Orthodox Profession* of the *Christian Faith*, to flee from one Error to another, till at length, by several Changes in *Religion*, they change the whole of it away, and give themselves up to total *Impiety*. For we see it daily practised among us.

On *Mahomet's* first coming to *Yathreb*, he lodged in the House of *Chalid Abu Job*, one of the chief Men of the Party that called him thither, till he had built himself an House of his own, which he immediately set about, and adjoining thereto also erected a *Mosque* at the same time for the exercise of his new-invented *Religion*; and it is recorded as an Instance of his Injustice, that he voilently dispossessed certain poor *Orphans*, the Children of an *Inferior Artificer* a little before deceased, of the Ground on which it stood, and so founded this first *Fabrick* for his Worship with the like wickedness as he did his *Religion*. And having thus settled himself in this *Town*, he continued there ever after, to the time of his Death. For which Reason

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it thenceforth losing the Name of *Yathreb*, became called *Medinato'l nabi*, *The City of the Prophet*, and simply *Medina*, by which Name it hath been ever since called, even unto this Day.

From this Flight of *Mahomet*, the *Hegira*, which is the *Æra* of the *Mahometans*, begins its Computation. It was first appointed by *Omar* the *Third Emperor* of the *Saracens*, on this Occasion; There happened a Contest before him about a Debt of Money: The *Creditor* had from his *Debtor* a Bill, wherein he acknowledged the Debt, and obliged himself to pay it on such a Day of such a Month: The Day and the Month being pass'd, the *Creditor* sues his *Debtor* before *Omar* for the Money: The *Debtor* acknowledged the Debt, but denied the Day of Payment to be yet come, alleging the Month in the Bill mentioned to be that Month in the Year next ensuing; but the *Creditor* contended that it was that Month in the Year last past; and for want of a Date to the Bill, it being impossible to decide this Controversy, *Omar* called his *Council* together, to consider of a Method how to prevent this Difficulty for the future; where it was decreed, That all Bills, and other Instruments, should ever after have inserted into them the Date both of the Day of the Month, and also of the Year, in which they were signed. And as to the Year, he having consulted with *Harmuzan*, a Learned *Persian* then with him, by his Advice ordained all Computations to be made for the future from the Flight of *Mahomet* from *Mecca* to *Medina*. And for this Reason this *Æra* was called the *Hegira*, which in the *Arabick Language* signifieth a *Flight*. It takes its Beginning from the sixteenth Day of *July*, in the Year of our Lord Six hundred twenty and two: And ever since this Decree of *Omar* (which happen'd in the eighteenth Year

Year of it) it hath constantly been used among the *Mahometans*, in the same manner as the Computation from the Incarnation of our *Lord Christ* is with us *Christians*. The Day that *Mahomet* left *Mecca*, was on the first of the *Former Rabia*, and he came to *Medina* on the twelfth of the same Month: But the *Hegira* begins two Months before, from the first of *Moharram*; for that being the first Month of the *Arabian Year*, *Omar* would make no Alteration as to that, but anticipated the Computation fifty nine Days, that he might begin his *Æra* from the Beginning of that Year in which this *Flight* of the *Impostor* happened, which gave Name thereto. Till the appointing of this *Æra*, it was usual with the *Arabians* to compute from the last great War they were engag'd in: And at *Mecca* the *Æra* of the *Elephant*, and the *Æra* of the *Impious War*, being those which they computed by all the Time of *Mahomet*, I shall give an Account of them.

The *Æra* of the *Elephant* had its Beginning from a War which the Inhabitants of *Mecca* had with the *Ethiopians*: It happened in that very Year in which *Mahomet* was born; on this Occasion, About fifty Years before the Time of *Mahomet*, there reigned over the *Homerites*, an ancient Nation of the *Arabs*, lying to the South of *Mecca*, a certain King called *Du Nawas*, who having embraced the *Jewish Religion*, persecuted the *Christian*, which had been planted there for at least three hundred Years before, and did the utmost he was able to extirpate it out of his *Dominions*; for which purpose he made him a deep *Ditch* or *Furnace* in the *Earth*, and after having heated it with Fire, caused all those of the *Christian Religion* to be thrown thereinto who would not renounce their *Faith*, an turn to *Judaism*. During which Persecution

the *Arabian Writers* tell a very memorable Story of a *Christian Woman*, who being brought to the *Furnace* with a Son of hers, very young, whom she carried in her Arms, was at the Sight of the Fire so affrighted, she drew back, as if she would rather chuse to comply with the Persecutors, and renounce her *Faith*, than thus perish for it; at which the Child cried out, *Fear not, Mother, to dye for your Religion, for then after this Fire you shall never feel any other.* Whereon the Mother being again encouraged, went on and compleated her Martyrdom. This *Persecution* drove several of the *Homerite Christians* to fly into *Ethiopia* for Safety; where making their Complaints to the *King*, who was a *Christian*, of the cruel Persecution of *Du Nawas* against them, prevailed with him to send *Aryat* his Uncle with an Army of Seventy Thousand Men for their Relief; who having overthrown *Du Nawas* in Battle, pursued him so hard that he forced him into the Sea, where he perished: Whereon the *Kingdom of the Homerites* fell into the Hands of the *Ethiopians*, and *Aryat* governed it twenty Years. After him succeeded *Abraham Al Ashram*, who having built a famous Church at *Sanaa*, the chief City of the *Homerites*, abundance of *Arabians* resorted thither to the *Christian Worship*, so that the *Temple of Mecca* began to be neglected, and the *Heathen Worship* there, hitherto performed with so great Concourse from all Parts of *Arabia*, to grow into decay: At which the Men of *Mecca* were exceedingly disturbed; for they had the chief of their Support from the great Resort of *Pilgrims* who came thither every Year from all Parts of *Arabia* to worship their *Heathen Deities*, and perform their annual solemn Ceremonies unto them. And therefore to express their Indignation against this Church, which so much threatened their main Interest with

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total Ruin, some of them went to *Sanaa*, and getting privately into the *Church*, did in a most contumelious manner defile it all over with their Excrements; at which *Abraham* was so incensed, that to revenge the Affront, he swore the Destruction of the *Temple of Mecca*: And accordingly to effect it, marched thither with a great Army, and besieged the City. But not being able to compass his End, (I suppose for want of Provision for his numerous Forces in so desert and barren a Country) he was forced to march back again with Loss and Disgrace; and because he had several *Elephants* in his Army, for that Reason this was called, *The War of the Elephant*; and the *Æra* by which they reckoned from it, *The Æra of the Elephant*. And to this War it is that the 105th Chapter of the *Alcoran*, called the Chapter of the Elephant, doth relate; where *Mahomet* tells us, *How the Lord treated them that came mounted upon Elephants to ruin the Temple of Mecca; and that he defeated their treacherous Design, and sent against them great Armies of Birds, which threw down Stones upon their Heads, and made them like Corn in the Field, which is destroyed and trodden down by the Beasts*. Where the Commentators of the *Alcoran* tell us, That to preserve the Temple of *Mecca* from the intended Destruction, God sent against the *Ethiopians* great Armies of Birds, each of which carried three Stones, the one in the Mouth, and the other two in the two Feet, which they threw down upon their Heads; and that those Stones, although not much bigger than Pease, were yet of that Weight, that falling upon the Helmet, they pierced that and the Man through; and that on each of them was written the Name of him that was to be slain by it; and that the Army of the *Ethiopians* being thus destroyed, the Temple of *Mecca* was saved. For *Mahomet* having resolved
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to continue that *Temple* in its former Reputation, and make it the chief Place of his *new invented Worship*, as it had been before of the *Heathen*, coined this Miracle among many others, on purpose to gain it the greater Veneration in the Minds of his deluded Followers, although there might be several then alive, who were able to give him the Lie thereto, it being but fifty four Years before the Beginning of the *Hegira* that this War happened; for it was the very Year in which *Mahomet* was born. But perchance this *Chapter* came not forth in publick till *Othman's* Edition of the *Alcoran*, which was many Years after, when all might be dead that could remember any thing of this War, and the Fable thereby out of danger of being contradicted by any of those who knew the contrary.

The *Æra* of the *Impious War* began from the twentieth Year of the *Æra* of the *Elephant*, and had its Name from a terrible War, which was then waged between the *Korashites* and *Kaisailanites*, in which *Mahomet* first entered the School of War under his Uncle *Abu Taleb*, being then twenty Years old. It was called the *Impious War*, because it proceeded to that Heat and Fury, that they carried it on even in those Months when it was reckon'd impious among them to wage War: For it was an ancient Constitution through all *Arabia*, to hold four Months of the Year sacred, in which all War was to cease: And these were the Months of *Moharram*, *Rajeb*, *Dulkaada*, and *Dulbaga*; The First, the Seventh, the Eleventh, and the Twelfth of the Year, in which it was observed with the greatest Religion among all their Tribes, to use no Act of *Hostility* against each other; but with how great Fury soever one Tribe might be engaged against another (as
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was usual among them) as soon as any of those *Sacred Months* began, they all immediately desisted, and taking off the Heads from their Spears, and laying aside all other Weapons of War, had intercourse, and intermingled together, as if there had been perfect Peace and Friendship between them, without any Fear of each other; so that if a Man should meet on those Months him that had slain his Father, or his Brother, he durst not meddle with him, how violent soever his Hatred or Revenge might prompt him to it. And this was constantly observed among all the ancient *Arabs*, till broken in this War, which from hence was called the *Impious War*. And in this *Impious War* Mahomet having first taken Arms, gave a Presage thereby to what impious Purpose he would use them all his Life after.

But the *Hegira* being that which all of the *Mahometan Religion* have, ever since the Constitution of Omar, computed by, the Subject Matter of the *History* which I now write, obligeth me henceforth to make use of this *Æra* through the remaining Part of it. But because it computeth by *Lunary Years* only, and not by *Solary*, it is requisite that I here inform the Reader of the Nature of those Years, and the manner how the *Hegira* computeth by them. Anciently the *Arabs*, although they always used *Lunary Years*, yet by intercalating Seven Months in Nineteen Years, in the manner as do the *Jews*, reduced them to *Solary Years*; and consequently had their Months always fixed to the same Season of the Year; but this growing out of use about the Time of Mahomet, their Year hath ever since been strictly *Lunary*, consisting only of Three hundred fifty four Days, eight Hours, and Forty eight Minutes, which odd Hours and Minutes in thirty Years making Eleven Days exactly

actly, they do intercalate a Day on the 2d, 5th, 7th, 10th, 13th, 15th, 18th, 21st, 24th, 26th, and 29th, Years of this *Period*: So that their Year, in those Years of this *Period*: consists of Three hundred fifty five Days, by reason of the intercalated Day, which they then add to the last Month of the Year. And this Year all that profess the *Mahometan Religion* have ever made use of; and there is a Passage in the *Alcoran* whereby they are confined to it: For the *Impositor* there calls it an *Impiety to prolong the Year*, that is, by adding an *Intercalary Month* thereto. So that according to this Account, the *Mahometan Year* falling eleven Days short of the *Solary*, it hence comes to pass, that the Beginning of the Year of the *Hegira* is unfixed and ambulatory (the next Year always beginning eleven Days sooner than the former) and therefore sometimes it happens in Summer, sometimes in Spring, sometimes in Winter, and sometimes in Autumn; and in thirty three Years compass goes through all the different Seasons of the Year, and comes about again to the same time of the *Solary Year*, although not exactly to the same Day. Which being like to create some Confusion to us who are used to the *Solary Year*, to prevent this, after the Year of the *Hegira*, I add the Day of the Month in the Year of our Lord in which it begins. The Months of the *Arab Year* are as follow; 1. *Moharram*, 2. *Saphar*, 3. *The former Rabia*, 4. *The latter Rabia*, 5. *The former Jomada*, 6. *The latter Jomada*, 7. *Rajeb*, 8. *Shaban*, 9. *Ramadan*, 10. *Shawal*, 11. *Dulkaada*, 12. *Dulbagha*. The first hath thirty Days, and the second twenty nine, and so alternatively to the End of the Year; only in the intercalary Years, *Dulbagha* hath thirty Days, because of the Day added; but in all other Years only twenty nine.

But

But besides this *Æra*, the *Mahometans* in *Persia* have another, which they reckon by in all Civil Matters, call'd the *Æra* of *Tazdejerd*. It computes by *Solary Years* of three hundred sixty five Days, without any *Intercalation*, and is in use among the *Astronomers* all over the *East*. It hath its Beginning ten Years after the *Hegira*, not from the Death of *Tazdejerd* (as all Chronologers, hitherto following the Mistake of *Scaliger*, have erroneously asserted) but from his first Advancement to the Crown of *Persia*. The History of the Matter is thus. After the Death of *Chosroes*, the second of that Name (which happen'd *An. Dom.* 628.) in four Years time eight several Persons having successively possessed themselves of the Throne of *Persia*, and molt of them by violent Means, this created such Distractions and Confusions through all that Kingdom, by reason of the great Divisions, and several different Interests, which so many Revolutions in so short a time had occasion'd among them, that at length all Parties growing weary of so destructive a State of their Affairs, came to an Agreement of settling again under a Prince of the Royal Family, and to this Purpose made choice of *Tazdejerd*, a Grandson of *Chosroes*, who was a young Man of fifteen Years old; and sent into *Arabia* (where he was fled for his Safety) to *Abu Beker*, then newly chose Successor to *Mahomet*, to demand him for their King; and having accordingly obtain'd him, did, on the 16th Day of *June*, *Anno Dom.* 632. in the eleventh Year of the *Hegira*, place him on the Throne of his Ancestors; which being so signal a Restoration of that Kingdom to its former Peace and Settlement, after so great a Disturbance of it, they made this the Beginning of a new *Æra* among them, which from the Name of the King, they call'd the *Æra* of *Tazdejerd*.

Tazdejerd. And therefore it doth not begin from the Death of that Prince; for he liv'd nineteen Years after, and fought many Battles against the *Saracens*, during the Reign of *Omar* and *Othman*, Successors of *Abu Beker*, in Defence of his Country, till at length he was slain by the Treachery of one of his own Captains, in the thirty first Year of the *Hegira*, *Anno Dom.* 651. nineteen Years after this *Æra*, denominated from him, first commenc'd, which all agree was in the 11th Year of the *Hegira*.

Heg. i. July 16. A. D. 622.] The first thing that *Mahomet* did after his having settled himself at *Medina*, was to marry his Daughter *Fatima* to his Cousin *Ali*. She was the only Child then living of six which were born to him of *Cadigba*, his first Wife; and indeed the only one which he had, notwithstanding the Multitude of his Wives, that survived him, whom he exceedingly loved, and was used to give great Commendations of her, reckoning her among the perfectest of Women: For he was used to say, That among Men there were many perfect, but of Women he would allow only four to be such, and these were *Asiah* the Wife of *Pharaoh*; *Mary* the Mother of *Christ*; *Cadigba* his Wife, and *Fatima* his Daughter. From her all that pretend to be of the Race of *Mahomet* derive their Descent.

And now the *Impostor* having obtain'd the End he had been long driving at, that is, a Town at his Command, where to arm his Party, and head them with Security, for the further Prosecution of his Design, he here enters on a new Scene. Hitherto he had been preaching up his *Imposture* for thirteen Years together; for the remaining ten Years of his Life he takes the Sword and fights for it. He had long been teaz'd and perplex'd at *Mecca* with Questions and Objections, and Dis-

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putes about what he preach'd, whereby being often gravell'd and non-plus'd, to the Laughter of his Auditors, and his own Shame and Confusion, out of hatred to this Way he henceforth forbids all manner of Disputing about his *Religion*; and that he might be sure to have no more of it, makes it for the future to be no less than Death for any one in the least to contradict or oppose any of the Doctrines which he had taught. The way that his *Religion* was to be propagated, he now tells his Disciples, was not by Disputing, but by Fighting; and therefore commands them all to arm themselves, and slay with the Sword all those that would not embrace it, unless they submitted to pay an *Annual Tribute* for the Redemption of their Lives. And according to this Injunction, even unto this Day, all who live under any *Mahometan Government* and are not of their *Religion*, pay an Annual Tax for a constant Mulct of their Infidelity (which in *Turkey* is called the *Carrage*) and are sure to be punish'd with Death, if in the least they contradict or oppose any Doctrine that is receiv'd among them to have been taught by *Mahomet*. And certainly there could not be a wiser Way devised for upholding so absurd an *Imposture*, than by thus silencing, under so severe a Penalty, all manner of Opposition and Disputes against it.

After the *Impostor* had sufficiently infused this *Doctrine* into his *Disciples*, he next proceeds to put it in practice; and having erected his *Standard*, calls them all to come armed thereto; where, having enroll'd them all for the War, he gave his *Standard* to his Uncle *Hamza*, constituting him thereby his *Standard-Bearer*; and out of the special Confidence he had in him, sent him out on the first Expedition which was undertaken in his Cause. For understanding that the *Caravan* of

Mecca was now on the Road in their Return from *Syria*, he order'd out *Hamza* with a Party of Thirty Horse to way-lay and plunder them; and he having accordingly posted himself in a Wood in the Country of *Tamama*, which they were to pass, they tarry'd their Coming; but on their Approach, finding them guarded with three hundred Men, sent from *Mecca* to convey them safe home, he durst not set upon them, but fled and return'd to *Medina*, without effecting any thing. And several other Expeditions, which were this Year undertaken, of the same Nature, had no better Success.

[*Heg. 2. July 5. A. D. 623.*] The next Year a very rich Caravan going from *Mecca* towards *Syria*, and carrying a great Quantity both of Goods and Money, which belong'd to the Merchants of *Mecca*, that traded into that Country, he went out with three hundred and nineteen Men to intercept it: But coming up with them at a Place called *Beder*, he found them guarded by a Convoy of a thousand Men, under the Command of *Abu Sophian*, whereon a fierce Battle ensued between them; but *Mahomet* gaining the Victory, *Abu Sophian* made as good a Retreat as he could back again to *Mecca*, saving most of the Caravan with him, at which *Mahomet's* Men much repin'd. However, great Spoils were gain'd by them in this Battle, which had like to have made a Quarrel among them about the Division: For the Army consisting of two Parties, the Men of *Medina*, who were call'd the *Anfars*, that is *Mahomet's* Helpers; and the Men of *Mecca*, who were call'd the *Mohagerins*, that is, the *Companions of his Flight*; the former would have had a larger Share than the latter. To salve this Controversy, *Mahomet* compos'd the eighth Chapter of his *Alcoran*, wherein he

he adjudgeth the fifth Part to himself, and the rest to be equally divided between them.

The Success of this Battle gave great Encouragement to the *Impostor* and his Party. He frequently brags of it in his *Alcoran*, and would have it believed that two Miracles were wrought for his obtaining of it; the first, That God made his Enemies see his Army as double to what it was, which help'd to dismay them; and the second, That he sent *Troops of Angels* to his Assistance, which help'd to overcome them. They were to the Number of three Thousand, (as he himself tells us) but being invisible to every one's Eye but his alone, the Credit of it stands upon no better Foundation than the rest of his *Imposture*, his own single *Testimony* only.

This Year he altered the *Kebla*, that is, the Place towards which they directed their Prayers. For it was usual among the People of the *East*, of all *Religions*, to observe one particular Point of the Heavens, towards which they all turned their Faces when they prayed. The *Jews*, in what Part of the World soever they were, prayed with their Faces towards *Jerusalem*, because there was their *Temple*; the *Arabians* towards *Mecca*, because there was the *Caaba*, the chief Place of their *Heathen Worship*; the *Sabeans* towards the *North-Star*; and the *Persian Idolaters*, who held *Fire* and *Light* to be their chief *Gods*, towards the *East*, because from thence the *Sun* did arise, which they held to be the chief Fountain of both. *Mahomet*, from the Beginning of his *Imposture*, had directed his *Disciples* to pray with their Faces towards *Jerusalem*, which he was used to call the *Holy City*, and the *City of the Prophets*, and intended to have ordered his *Pilgrimages* thither, and to have made it the chief Place where all his *Sect* were to worship.

ship. But now finding that his Followers still bore a superstitious Veneration to the *Temple of Mecca*, which had for many Ages before been the chief Place of the *Idolatrous Worship* of the *Arabians*, and that it would be a very prevalent Argument to reconcile his Fellow-Citizens to him, if he still preserved their *Temple* in its former Honour, he changed his former Law to serve his present Purpose, and henceforth directed his *Disciples* to Pray with their Faces towards *Mecca*, and ordained the *Temple* of that Place, which from its square Form was called the *Caaba*, (that Word signifying a Square in the *Arabic Tongue*) to be the chief Place of Worship for all of his *Religion*, to which they were still to perform their *Pilgrimages*, as in former Times. And to this Change he was the more inclined, out of his Aversion to the *Jews*, against whom having, about this time contracted an irreconcilable Hatred, he liked not any longer to conform with them in this Rite. And that his *Followers* might be distinguished from them in this Particular, is the Reason which he himself gives for this Change. However, many of his Disciples were much scandaliz'd hereat, judging no Truth nor Stability in that *Religion* which was so often given to change; and several left him thereon.

From this Time, the more to magnify the *Temple of Mecca*, and to give the greater Honour and Reputation thereto, have we all those Fabulous Stories invented, which the *Impostor* tell us concerning it. As that it was first built in *Heaven* to be the Place where the *Angels* were to worship; and that *Adam* worshipped at it while in *Paradise*; but being cast down from thence (for they place *Paradise* in *Heaven*) he prayed *God*, that he might have such a *Temple* on *Earth*, towards which he might pray, and go round it in holy Worship un-

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to him, in the same manner as the *Angels* went round that which he had seen in *Heaven*: That thereon *God* sent down the Similitude of that *Temple* in Curtains of *Light*, and pitched it at *Mecca*, in the Place where the *Caaba* now stands; which is, say they, exactly under the *Original* which is in *Heaven*: That there, after the Death of *Adam*, *Seth* built it with Stones and Clay; and that all the People of *God* there worshipped till the *Flood*, by which it being over-thrown, *God* commanded *Abraham* again to rebuild it, having shewn him the Form of the Fabrick in a Vision, and directed him to the Place by his visible *Shechinah* residing on it: That accordingly *Abraham* and *Ishmael* rebuilt it in the Place where it now stands: And that *Ishmael* ever after, living at *Mecca*, there worshipped *God* with the true Worship; but his Posterity afterwards corrupted it with *Idolatry*, and profan'd this holy *Temple* with *Idols*, from which he was now to purge it, and consecrate it anew to the true Worship of *God*, to which it was primitively intended. And he did not only thus retain the *Temple of Mecca*, but also the *Pilgrimages* thither, and all the absurd Rites which were perform'd at them in the Times of *Idolatry*; for these being the things which long Use had created a great Veneration for in the Minds of the *Arabians*, by adopting them all into his *New Religion*, he made it go down the easier with them. And indeed this was the principal Piece of his Craft, so to frame his *New Religion* in every Particular, as would best take with those to whom he proposed it.

As to this *Temple of Mecca*, and what it was before *Mahomet*, all that is true of it is this; It was an *Heathen Temple* in the same Veneration among the *Arabs*, that the *Temple of Delphos* was among the *Greeks*, whither all their Tribes, for many
Ages,

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Ages, came once a Year to perform their *Idolatrous Ceremonies* to their *Gods*; till at length *Mahomet* having forced them to exchange their *Idolatry* for another *Religion* altogether as bad, made this *Temple* also undergo the same Change, by appointing it thenceforth to be the chief Place for the performing of that false Worship which he imposed, in the same manner as it was before of that which he abolish'd, and so it hath continued ever since.

This same Year he also appointed the Month of *Ramadan* to be a Month of *Fast*. At his first coming to *Medina*, finding the *Jews* observing the Celebration of their great *Fast of the Expiation* on the tenth of their first Month, which is *Tisri*, he ask'd what it meant; and being told it was a *Fast* appointed by *Moses*, he replied, that he had more to do with *Moses* than they; and therefore ordain'd the Tenth Day of *Moharram*, the First Month of the *Arab Year*, to be a *Solemn Fast* with his *Muslemans* in Imitation hereof, which by a Name also borrow'd from the *Jews*, he call'd *Ashura*, which is the same with the *Hebrew Ashor*, that is, the *Tenth*, it being the Tenth Day of the Month *Tisri*, on which this *Fast of the Expiation* was kept among them. And he did also at first adopt other of their *Fasts* into his *Religion*, hoping by these Means to win them over unto him: But finding them still to oppose him all they could, and on all Occasions to perplex him and his *Follower*s with Questions and Difficulties about his *Religion*, which he could not find Answers for, and on the Account hereof to disparage and deride him and his *Imposture*, he contracted that *Aversion* and *Hatred* against them, that he resolv'd to differ from them in this too, as well as in the Particular, last mention'd; and therefore abolishing the said *Fasts*, which he had taken from them, in Imitation

tation of the *Christian* Way, with whom about this time (it seems) he was very desirous to ingratiate himself, he appointed the whole Month of *Ramadan* to be as it were his *Lent*, or a continued Time of solemn Fasting. And this Year the Month of *Ramadan* beginning in the Month of *March*, it did now exactly fall in with the Time of the *Christian Lent*. But the Reason which he himself gives for his appointing of it, was, because on this Month, as he pretends, the *Alcoran* first came down from *Heaven* to him; that is, that Chapter of it which he first publish'd. Before, it was a Month usually dedicated to Jollity and good Cheer among the *Arabs*, and while they intercalated the Year, always fell in the Heat of *Summer*; and therefore it was called *Ramadan*, because of the *Ramado'l Har*, i. e. *The Vehemency of the Heat*, which then happen'd.

The rest of this Year he spent in Predatory Excursions upon his Neighbours, robbing, plundering and destroying all those that lived near *Medina*, who would not come in and embrace his Religion.

Heg. 3. June 24. A. D. 624.] The next Year he made War upon those Tribes of the *Arabs*, which were of the *Jewish Religion* near him; and having taken their Castles, and reduced them under his Power, sold them all for Slaves, and divided their Goods among his Followers. He being exceedingly exasperated against *Caab*, one of their Rabbies, this War was principally undertaken for his sake, that he might take him and put him to Death; but not being able to light on him in any of those Places which he had taken, he sent out Parties to search after him, ordering them to kill him wherever they should find him. The Reason of his bitter Hatred against him was this. *Caab* was a

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very eminent Poet among the *Arabians*, and having a *Brother* called *Bejair*, that had turned *Mahometan*, he made a very *Satyrical Poem* upon him for this Change, wherein he so terribly galled the *Impostor*, that he could not bear it, but resolved to revenge the Affront with his Destruction, if ever he could get him into his Hands. For some time *Caab* escaped all the Snares which he laid for him; but after his Power had increased so far, that the greater Part of *Arabia* had submitted to him, he found he could be no longer safe, but by making his Peace with him; and therefore to purchase it, came in unto him, and professed himself a *Mahometan* also. Hereon *Mahomet* bid him repeat that *Poem* which had so much offended him, which he did, putting the Name of *Abu Beker* in every Verse, where formerly was the Name of *Mahomet*; but this not doing, *Mahomet* would not give him his Pardon, although at that time he did not take any Advantage of his voluntary coming in unto him. Whereon putting his Wits to work, he had recourse to this farther Device for the obtaining of his Security from him. For being informed that *Mahomet* had lately gotten a new Mistress, whom he exceedingly doated upon, and much regretted her Absence from him, while then abroad upon the Wars; the crafty *Jew* struck in with this Passion for the mollifying of him, and composed an excellent Poem in her Commendation, which having repeated before him, he so took the Heart of the old *Lecher* thereby, that he not only pardon'd him, but also received him into the Number of his particular *Favourites*, and made him one of his chief *Confidants* ever after. And as a Mark of his Favour, then bestowed on him the Cloak which he wore; which being kept by him out of an affected Veneration to the *Impostor*, as an holy Relick, was afterwards

terwards bought by *Moawias*, when he came to the *Empire*, for Thirty thousand Pieces of Gold, and was made the *Robe* which he and all his Successors of the House *Ommia* constantly wore on all Solemn Occasions. And it is said of this *Caab*, that he afterwards became so intimate with the *Impostor*, that he took him into his greatest Secrets, even to that of the *Impostor* it self, in composing the *Alcoran*, for which his great Skill in the *Arabick Language*, and all other Learning then in use among them, exceedingly qualify'd him.

Towards the End of this Year happened the Battle of *Obud*, which had like to have proved fatal to the *Impostor*. For *Abu Sophian*, to revenge the last Years Affront, marched against him with an Army of three thousand Foot and Two hundred Horse; and having seized the Mountain of *Obud*, which was only four Miles distant from *Medina*, he so distressed that Place from thence, that *Mahomet* was forced to hazard a Battle to dislodge him from that Post, although he could make no more than a Thousand Men to lead out against him. However, in the first Conflict he had the better, but at last being over-born by the Number of the Enemy, he lost many of his Men, and among them, *Hamza*, his Uncle, who bore the *Standard*, and was himself grievously wounded in several Places, and had been slain, but that *Tilba*, one of his Companions, and Nephew to *Abu Beker*, came in to his Rescue, in which Action he received a Wound in his Hand, which deprived him of the Use of some of his Fingers ever after.

To salve the Objections which were raised against him on this Defeat, he was much put to it. Some argued against him, How he that was a *Prophet of God*, and so much in his Favour as he pretended, could be overthrown in Battle by the *Infidels*? And

others murmured as much for the Loss of their Friends and Relations, who were slain in the Battle. To satisfy the former, he laid the Cause of the Overthrow on the Sins of some that followed him; and said, that for this Reason *God* suffered them to be overthrown, that so the Good might be distinguish'd from the Bad, and those who were *True Believers* might on this Occasion be discerned from those who were not. And to still the Complaints and Clamours of the latter, he invented his Doctrine of *Fate* and *Destiny*; telling them that those who were slain in the Battle, though they had tarried at home in their Houses, must have died, notwithstanding, when they did, the time of every Man's Life being predestinated and determined by *God*, beyond which no Caution is able in the least to prolong it; that the *Destiny* of all is stated to an Hour, which cannot be altered; and therefore those who were slain in the Battle, died no sooner than they must otherwise have done; but in that they died fighting for the *Faith*, they gained the Advantage of the Crown of Martyrdom, and the Rewards which were due thereto in *Paradise*, where he told them they were alive with *God* in everlasting Bliss, which was of greater Advantage than all the *Treasures* of the World could in this Life have been unto them. That they were there rejoicing very much that they had laid down their Lives so happily, as by thus fighting in the *Cause of God* and *his Laws*, and were expressing among themselves exceeding Gladness, that those who ran to hinder them from going to the Battle met them not. Both which *Doctrines* he found so well to serve his turn, that he propagated them on all Occasions after. And they have been the darling Notions of all his *Set* ever since, especially in their Wars, where certainly nothing can be more conducive

conducive to make them fight valiantly, than a settled Opinion, That whatever Dangers they expose themselves to, they cannot die either sooner or later than is otherwise unalterably predetermined that they must; and that in case this predetermined time be come, in dying fighting for their Religion, they shall obtain that Happiness, as to become *Martyrs* thereby, and immediately enter into *Paradise* for the Reward thereof.

Heg. 4. June 13. A. D. 625.] In the Fourth Year of the *Hegira* he waged War with the *Nadorites*, a Tribe of the *Jewish Arabs* in his Neighbourhood, whom he pressed so hard, that he forced them to leave their *Castles*; part of them retiring to *Chaibar*, a City belonging to those of their Religion; and part flying into *Syria*. Those latter that fled into *Syria*, *Mundir Ebn Omar*, with a Party of the Men of *Medina*, pursued after, and having overtaken them near the Borders of that Country, put them all to the Sword, excepting only one Man that escaped. With such Cruelty did those Barbarians first set up to fight for that *Imposture* they had been deluded into. This same Year he fought the second Battle of *Beder*, and had many other Skirmishes with those who refused to submit to him, in which he had sometimes prosperous, and sometimes dubious Success.

But while his *Army* was abroad on these Expeditions, some of his Principal Men engaging at Play and Drink, in the Heat of their Cups fell a quarrelling, which raised such a Disturbance among the rest of his Men, that they had like to have fallen all together by the Ears, to the confounding of him and all his Designs; and therefore for the preventing the like Mischief for the future, he forbad the Use of Wine, and all Games of Chance
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ever after. And to make his Prohibition the more influential, he backs it with a *Fable* of two *Angels*, call'd *Arut* and *Marut*, who he tells us were in times past sent down from *Heaven* to administer Justice, and teach Men Righteousness in the Province of *Babylon*; that while they were there, a certain Woman coming to them for Justice, invited them home to Dinner, and set *Wine* before them, which God had forbid them to drink; but being tempted with the Pleasantness of the Liquor to Transgress the Divine Command, they became so drunk, that they tempted the Woman to Lewdness; who promised to consent, on condition that the one of them should first carry her to *Heaven*, and the other bring her back again. But the Woman being got to *Heaven* would not come back again, but declar'd to God the whole Matter. Whereupon, for Reward of her Chastity, she was made the *Morning-Star*. And the *Angels* having this Option given them, whether they would be punished for their Wickedness, either now, or hereafter, chose the former; whereupon they were hung up by the Feet by an Iron Chain in a certain Pit near *Babylon*, where they are to continue suffering, for the Punishment of their Transgression, till the *Day of Judgment*. And that for this Reason God forbid the Use of *Wine* to all his Servants ever after. But *Busbequius*, and out of him *Ricaut*, gives the Reason of his forbidding the Use of *Wine* from another Occasion; which they thus relate; Mahomet making a Journey to a Friend of his, at Noon enter'd into his House, where there was a Marriage Feast; and sitting down with the Guests, he observ'd them to be very merry and jovial, kissing and embracing one another, which was attributed to the Cheerfulness of their Spirits, raised by the *Wine*, so that he blessed it as a Sacred Thing, in being thus an Instrument

ment of much Love among Men. But returning to the same House the next Day, he beheld another Face of Things, as Gore-blood on the Ground, an Hand cut off, an Arm, Foot, and other Limbs dismember'd, which he was told was the Effect of the Brawls and Fighting, occasion'd by the Wine, which made them mad, and inflam'd them into a Fury, thus to destroy one another. Whereon he changed his Mind, and turned his former Blessing into a Curse, and forbad it ever after to all his Disciples. But he himself seems totally to refer the Reason of the Prohibition to the Quarrel which Wine and Play at Games of Chance had caused among them: For in the 5th Chapter of the *Alcoran*, where he gives his Law concerning this Matter, his Words are, *The Devil desires to sow Dissension and Hatred among you, through Wine and Games of Chance, to divert you from remembring God, and praying unto him. Abandon Wine and Games of Chance. Be obedient to God, and the Prophet his Apostle, and take heed to your selves.* The Truth of the Matter is, the *Arabians*, were given to drink Wine to great Excess when they could come by it; and being of an hot Temper, as living most of them within the *Torrid Zone*, were liable to be inflam'd by it into the highest Disorders; and this *Mahomet* having had sufficient Experience of, particularly in the dangerous Instance I have mention'd, did, in respect of his *Arabians*, prudently enough provide against the like Mischief for the future, by thus taking away the Cause from whence it did flow.

Heg. 5. June 2. A. D. 627.] The next Year was the War of the *Ditch*, where *Mahomet* was in great Danger of being totally ruin'd. For the Men of *Mecca* having enter'd into Confederacy with several of the Tribes of the *Jewish Arabians*, to whom he had declar'd himself a mortal Enemy, march'd
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against him under the Command of *Joseph*, the Brother of *Abu Sophian*, with an Army of ten thousand Men. *Mahomet* march'd forth to meet them; but being terrified with their Number, by the Advice of *Abdollah Ebn Salem*, the *Persian Jew* above mention'd (whom *Elmacinus* calls *Salman*) fortified himself with a deep *Ditch*, within which Intrenchment the Enemy besieg'd him many Days, which time the crafty *Impostor* employ'd to corrupt over to his Interest their leading Men. In which Attempt having succeeded with some of them, he did, by their Means, sow such Dissensions among the rest, as soon extricated him from all this Danger he was fallen into, which happened on this Occasion. There was then in the Enemies Camp, *Amrus Ebn Abdud*, an eminent *Korashite*, and Uncle to *Ali*, who having the Reputation of being the best Horseman in *Arabia*, to shew his Manhood while the two Armies lay thus idle against each other, rode up to *Mahomet's* Trenches, and challeng'd any of his Army to fight with him in a single Combat. *Ali*, although his Nephew, accepts the Challenge; and having slain *Amrus*, and also another that came to his Assistance, those whom *Mahomet's* Instruments had wrought into a Dissension from the rest, took this Opportunity to desert the Camp, and march home. Whose Example the rest in this Consternation following, the whole Army broke up, and separated. And so this War, from which so much was expected, ended in nothing but the loss of six Men on *Mahomet's* side, and three on the other.

But tho' the Enemy could make no use of the Advantage they had, yet *Mahomet* knew how to make the best of that which they gave him by this Retreat. And therefore immediately marching after the *Cozaites*, one of the *Jewish Tribes* confederated

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rated against him, besieged them in their Fortresses, and forced them to surrender at Mercy to *Saad Ebn Saad*, one of his chief Commanders. But he being sore of a Wound he had received at the War of the *Ditch*, in revenge thereof caused all the Men, and among them *Habib Ebn Atab*, their chief Commander, to be put to the Sword, and the Women and Children to be sold for Slaves, and all their Goods to be given for a Prey unto his Soldiers; and as soon as this was executed, died himself of the Wound, which he had thus cruelly revenged.

Heg. 6. May 23. A. D. 627.] In the sixth Year he subdued the *Labianites*, the *Mustalachites* and several other Tribes of the *Arabs*. The *Mustalachites* were of the Posterity of the *Cozaites*, whom *Cosa* expell'd out of *Mecca*. *Mahomet* having overthrown them in Battle, slew most of the Men, according to his bloody Manner, and took their Wives and Children Captives, among whom finding *Juweira*, the Daughter of *Hareth*, a Woman of excellent Beauty, he fell in Love with her, and took her to him to Wife, and for her sake released all of her Kindred that were found among the Captives.

And now the *Impostor*, after so many Advantages obtain'd in his Wars, being much encreased in Strength, marched his Army against *Mecca*, and at *Hadibia*, a Place near that City, on the Road from thence to *Jodda*, a Battle was fought between them, the Consequence of which was, that neither Side gaining any Advantage over the other, they there agreed on a Truce for ten Years: The Conditions of which were, That all within *Mecca*, who were for *Mahomet*, might have Liberty to join themselves to him; and on the other Side, Those with *Mahomet*, who had a mind to leave

him, and return to their Houses in *Mecca*, might also have the same Liberty. But for the future, if any of the Citizens of *Mecca* should go over to *Mahomet* without the Consent of the *Governor of the City*, he should be bound on Demand to render them unto him. And that if *Mahomet*, or any of his Party had a mind to come into the City, they might have Liberty so to do at any time during the *Truce*, provided they came unarm'd in a peaceable way, and tarried not above three Days at a time.

By this *Truce Mahomet* being very much confirm'd in his Power, took on him thenceforth the Authority of a *King*, and was inaugurated by the chief Men of his Army, under a Tree near *Medina*, which immediately (it seems, cursed by the Authority given so wicked an *Impostor* under it) wither'd away and perish'd, which the *Mahometans* themselves relate, but make another Interpretation of it.

On *Mahomet's* having thus made *Truce* with the Men of *Mecca*, and thereby obtain'd free Access for any of his Party to come into that City, he thenceforth ordain'd them to make their *Pilgrimages* thither, which have ever since with so much Religion been observ'd by all of his *Sect* once every Year. This was an ancient Rite of the *Heathen Arabs*, it having been a constant Usage among them for many Ages foregoing to come once a Year to the Temple of *Mecca*, there to worship their *Heathen Deities*. The Time of their *Pilgrimage* was in the Month of *Dulhaga*; and on the tenth Day of that Month was their great *Festival*, in which the chiefest *Solemnities* of their *Pilgrimage* were perform'd, and therefore it was call'd *Ayd al Cabir*, i. e. *The great Feast*; and also, because these *Solemnities* did chiefly consist in offering up Sacrifices and Oblations, *Ayd al Corban*, that is, *The Feast*

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Feast of Oblation; and the whole Solemnity, *Al Haga*, i. e. *The Solemn Festival*, in the same Sense as the *Hebrew Word Chag*, from which it is deriv'd, signifieth any of the three *Solemn Festivals*, on which the *Jews* were thrice every Year to appear before the *Lord* at the *Temple of Jerusalem*. And from hence the Month in which this *Festival* falls, is call'd among them *Dulbaga*, which is as much as to say, *The Month of Solemn Festival*. And that all might have free Liberty safely to come to this *Festival* from all Parts of *Arabia*, and again safely return, was the Reason that not only this Month, but also the preceding and following were held *Sacred* among them, in which it was not lawful to use any Act of Hostility against any Man, as I have afore shewn. And therefore this *Solemn Pilgrimage to Mecca* having been a *Religious Usage*, which all the *Tribes of the Arabs* had long been devoted to, and was had in great Veneration among them, *Mahomet* thought not fit to ruffle them with any Innovation in this Matter, but adopting it into his *Religion*, retain'd it just in the same manner as he found it practis'd among them, with all the ridiculous Rites appendant thereto; and so it is observed even unto this Day by all of that *Religion*, as one of the *Fundamental Duties* of it. For the *Crafty Impostor* taught them concerning it (as he did of all the other *Heathen Rites of the Arabs* which he found necessary to retain) that it was a Command from *God* to *Abraham* and *Ishmael*, annually to observe this *Pilgrimage to Mecca*; and that it was given unto them on their rebuilding the *Caaba*; and that at first it was only used to the Honour of *God*, in the coming of all the *Arabs* thither once every Year, there to worship together before him in one Holy Assembly, in the same manner as the *Jews* were after commanded thrice every Year to

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worship before him in their three Solemn Festivals at *Jerusalem*: But that in process of Time it became perverted to *Idolatry*, from which he was now commanded again to restore it to its primitive Use. And in the making of this Establishment he had no small Respect to his *Native City*, that he might preserve to it the same Benefit of this *Pilgrimage*, which it had before so long enjoy'd. And in thus providing for the Interest of that People in the very *Religion* which he was framing, he thought he might the easier prevail to draw them over unto it. And in this he was not mistaken; for had he totally abolish'd this *Pilgrimage*, it being the greatest Honour and Benefit which that Place enjoy'd, and by which, indeed, it did mostly subsist; their Interest would have engag'd them to that vigorous Opposition against him, that in all Likelihood he would never have become Master of that City, and for want thereof have miscarry'd in the whole Design.

Heg. 7. May 11. A. D. 628.] And now being thus establish'd in the Sovereignty which he had been so long driving at, he took to him all the *Insignia* belonging thereto; but so that still he retain'd the *Sacred Character* of *Chief Pontiff* of his *Religion*, as well as the *Royal*, which he had now invested himself with, and transmitted them both together to all his Successors, who by the Title of *Caliphs* reign'd after him; so that they were in the same manner as the *Jewish Princes* of the Race of the *Maccabees*, *Kings* and *Chief Priests* of their People at the same time. Their *Pontifical Authority* chiefly consisted in giving the Interpretation of the *Mahometan Law*, in ordering all Matters of *Religion*, and also in officiating in the Duties of it themselves, as well in Praying as Preaching in their publick *Mosques*, as on all more Solemn Occasions they were used

used to do. And at length this was all the Authority the *Caliphs* were left possess'd of, they being totally stript of all the rest, first by the *Governors of the Provinces* (who about the Year of the *Hegira* 325. assum'd the *Regal Authority* to themselves, and made themselves *Kings* each in their particular *Government*) and after by others, who rose up on this Distraction of the *Empire* to usurp upon them, till at last they left them nothing else but the Name and Shadow of what they had afore been: For although those *Princes* still paid some Deference to the *Caliph*, as to a Sacred Person (in the same manner as is now paid to the *Pope of Rome* by the *Princes of his Communion*) and suffer'd him to be pray'd for through all the *Mosques* of their *Dominions*, and his Name to be inserted in the *Publick Offices*, even before their own, as if they had still been no more than his *Lieutenants* in the *Government*, as in former times; yet as to all things relating to the *Government* of their particular States, they disown'd all manner of Obedience unto him, and often deposed him, and put another in his stead, as they thought would best suit with their Interest; which was usually done, according as this *Prince* or that *Prince* made themselves Masters of *Bagdat*, the City where the *Caliph* resided, till at length the *Tartars* came in, and in that Deluge of Destruction, with which they did over-run all the *East*, put a total End to their very Name and Being, as well as their Authority. Ever since that time, most *Mahometan Princes* have a particular Officer appointed in their respective *Dominions*, who sustains this Sacred Authority, formerly invested in the *Caliphs*, who in *Turkey* is called the *Mufti*, and in *Persia* the *Sadre*; but they being under the Power of the *Princes* that appoint them, are most an end made use of for no other Purpose, but as Tools of State to serve their

their Interest, and make the *Law* speak what at any time they shall judge most agreeable to it, how wicked and unjust soever it be.

As soon as *Mahomet* had finished his *Mosque* at *Medina*, he always, if in the Place, officiated in it himself, both in Praying, and also in Preaching to the People; for which he had no other Convenience at first, than a Piece of a *Beam*, or the Stump of a *Palm-Tree* driven into the Ground, on the Top of which he leaned when he did officiate. But being now invested with the Supreme Authority, he thought this too mean an Accommodation for his Dignity; and therefore, by the Advice of one of his Wives, caused a *Pulpit* to be built for him, which had two Steps up into it, and a Seat within to sit on; and this the *Impostor* ever after made use of, leaving his *Beam*. And those, who, writing of *Mahomet's* Miracles, tell us, among others, That a *Beam* groaned at him, mean this *Beam*, which they say groaned at *Mahomet's* leaving of it, thereby expressing its Grief for being thus deserted. *Othman Ebn Affan*, when he came to be *Caliph*, hung his *Pulpit* with *Tapestry*, and *Moawias* advanced it higher, adding six Steps more to it: For being so exceeding fat that he could not stand while he officiated, as all his Predecessors had done, he was forced to sit when he preached to the People; and therefore, that he might be the better heard, he raised the *Pulpit* to this Height, and so it now remains in that *Mosque* at *Medina* even to this Day.

This Year he led forth his Army against *Chai-bar*, a City inhabited by *Arabs* of the *Jewish Religion*, who being overthrown by him in Battle, he besieged their City, and took it by Storm. And here those who are the Magnifiers of *Ali*, tell this Miracle of him, That in the Assault, *Sampson-like*,
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he plucked up *one of the Gates of the City* (which was of that Weight, saith *Abul Feda*, that eight other Men could not move it) and held it before him for a Shield to defend himself against the Besieged, till the City was taken. On *Mahomet's* entering the Town, he took up his Quarters in the House of *Horeth*, one of the principal Inhabitants of the Place, whose Daughter *Zainah*, making ready a *Shoulder of Mutton* for his Supper, poisoned it. And here those who are for ascribing Miracles to *Mahomet*, tell us that the *Shoulder of Mutton* spoke to him, and discovered that it was poisoned: But it seems, if it did so, it was too late to do him any good; for *Basher*, one of his Companions, falling on too greedily to eat of it, fell down dead on the Place. And although *Mahomet* had not immediately the same Fate, because not liking the Taste, he spit out again what he had taken into his Mouth, yet he let down enough to do his Business; for he was never well after this Supper, and at three Years end died of it. The *Maid* being asked why she did this, answered, that she had a mind to make trial whether he were a *Prophet* or no: For were he a *Prophet*, said she, he would certainly know that the Meat was poisoned; and therefore would receive no Harm from it; but if he were not a *Prophet*, she thought she should do the World good Service, in ridding it of so wicked a Tyrant.

After this he reduced under his Subjection *Beder*, *Watiba*, and *Selalima*, which were also Towns belonging to the *Jewish Arabs*, who surrender'd to him on *Articles*; and these were, That they should continue in their former Habitations, paying for *Tribute* one half of the Income of their *Date Trees* every Year; but to be at his Discretion to expel them when he should think fit. Under the Protection of which Agreement they still retain'd their former

former Possessions, and dwelt in them without any Disturbance, till the Reign of Omar, who pretending that *Mahomet* had given charge in his last Sickness not to permit *two Religions in Arabia*, drove them all out.

Heg. 8. April 30. A. D. 629.] The *Impostor*, by those many Acquisitions, having now increased his Strength to an Army of Ten thousand Men, resolved to make himself Master of *Mecca*; and therefore pretending they had broken the *Truce*, marched suddenly upon them before they were aware of his Design; and therefore being totally unprovided in that Surprise to put themselves into a Posture of Defence against him, they found themselves necessitated to yield to him. Whereon *Abu Sophian*, taking with him *Al Abbas*, one of the Uncles of the *Impostor* (who, although of his Religion, had, it seems, tarried still at *Mecca*) went out unto him, and by turning *Mahometan*, saved his Life; and the City, without any Opposition, was surrendered to him at Discretion. On his Entry into it, having put to Death such as had been most violent against him, all the rest, without any further Opposition, submitted unto him, and embraced his Religion. And therefore having thus made himself absolute Master of the Place, he immediately set himself to purge the *Caaba* of its *Idols*, and consecrate that *Temple* a-new to his Religion, as having resolved still to continue it in its pristine Honour, by making it the chief Place of *Worship* for all of his Sect. There were a Multitude of *Idols* within the *Temple*, and as many without, standing round its *Area*, all which *Mahomet* caused to be pulled down and destroyed, and the Place to be totally cleared of them. The chief among those *Idols* were those of *Abraham* and *Ishmael* within the *Temple*, and that of *Hoball* without. The rest were of
Angels

Angels and Prophets, and others of their principal *Saints* departed, whom they worshipped only as Mediators, in the same manner as the *Romanists* now do their *Saints* and the *Images* which they erect unto them: For the *Arabians* always held, that there was but one only *God*, the *Creator and Governor of all Things*, whom they call'd *Allah Taal*, i. e. the *Supreme God*, and *God of Gods*, and *Lord of Lords*, whom they durst never represent by any *Image*: But being (as they held) so great and high as not to be approach'd to by Men while here on *Earth*, but through the Mediation of *Advocates* or *Intercessors*, interposing for them unto him in *Heaven*; that *Angels* and *Holy Men* beatified might perform this Office for them, was the Reason that they set up their *Images*, and built them *Temples*, and directed their *Worship* and *Devotions* unto them. And in this did consist the whole of the *Arabian Idolatry*, which *Mahomet*, now by destroying these *Idols*, put a total End unto.

As soon as it was heard among the neighbouring *Arabs*, that *Mahomet* had made himself Master of *Mecca*, the *Howazins*, the *Thakifians*, and several other Tribes, immediately gathered together under the Command of *Melec Ebn Auf*, to fall upon him before he should increase his Power any further. Hereupon *Mahomet*, appointing *Gayat Ebn Asad* to be Governor of *Mecca*, marched out against them with Twelve thousand Men. In the Valley of *Honaina*, which lieth between *Mecca* and *Tayif*, both Armies met, and in the first Encounter *Mahomet* was beaten, tho' much superior to the Enemy in Number, and driven back to the Walls of *Mecca*, which he ascribes to the overconfidence of his Men in their Numbers; which causing them to neglect their Enemy, did thereby give them this Advantage over them. But the Im-

postor having gathered up his scatter'd Forces, and rallied them again into a Body, acted more cautiously in the second Conflict; and then as he saith, by the Help of invisible Troops of *Angels* (which are reckon'd by some *Commentators* on the *Alcoran*, to be Eight Thousand, and by others to be Sixteen Thousand) gave his Enemies such a total Defeat, that he took from them their Baggage, with their Wives and Children, and all their Substance, which consisted mostly of great Flocks of Sheep, and Herds of Cattle. For these being of the *Nomad Arabs*, it was their Custom to carry Wives and Children, and all that they had with them where-ever they mov'd. After this Battle, these People sent *Ambassadors* unto him to pray the Restoration of their Wives and Children; to whom *Mahomet* gave this Option, to chuse which they would have again restored unto them, either their Wives and Children, or their Goods; whereon they having chosen their Wives and Children, *Mahomet* divided all their Goods, which he had taken from them, among his Soldiers. Only *Melcc Ebn Auf*, their General, now he saw his Power was such as no more to be resisted, came in and embraced his *Religion*, and thereon had all his Goods again restored unto him.

The remaining Part of the Year was spent in demolishing the *Heathen Temples*, and destroying their *Idols* in all Places through *Arabia*, where his Power reached; to which purpose, several of his Commanders being sent out with Parties, *Saad* destroyed the *Idol* of *Menab*; *Chalid*, that of *Al Uzza*, and the Temple of *Bossa* built thereto, and others the rest of them: So that this Year proved very fatal to the *Idols* of the *Arabs*, they being most of them now destroyed, and the former Worshipers of them forced to submit to *Mahomet*, and embrace his *Imposture*.

Heg.

Heg. 9. April 20. A. D. 630.] And now having brought most Part of *Arabia* under his Power, the ensuing Year he turned his Arms towards *Syria*, and possessed himself of *Tabuc*, a Town belonging to the *Greek Empire*, and from thence falling on the *Princes of Dauman and Eyla*, forced them to become *Tributaries* unto him, and then returned to *Medina* in the Month *Rajeb*. While he was absent on this Expedition, the *Tayifians*, whom he had begun to besiege the former Year, being much pressed by some of his Lieutenants, whom he had committed the Prosecution of that War unto, were forced to submit and embrace his *Imposture*, which they had afore been so averse unto; of which he having received an Account on his Return, he sent thither *Abu Sophian* to disarm them of all their Weapons and Instruments of War, and appointed *Othman Ebn Abulas* to be their Governor. And this was the last Year in which he went to the War.

Heg. 10. April 9. A. D. 631.] And now the Power of the *Impostor* being much increased, the Fame of it so terrified the rest of the *Arabs*, which had not yet felt his Arms, that they all came in and submitted to him, and embraced his *Imposture*: So that this Year his *Empire* and his *Religion* became established together through all *Arabia*, and he sent his Lieutenants into all Parts of it to govern in his Name, who destroying the *Idol Temples*, and all other the Remains of the *Arabian Idolatry*, wherever they came, set up his new invented *Religion* in its stead, and forced all Men, by the Power of the Sword, to conform thereto.

The greatest Part of this Year being spent in ordering and settling these Matters, towards the End of it *Mahomet* took a Journey in *Pilgrimage* to *Mecca*, and entered there on the Tenth Day of

Dulhagha, which is the great Day of that Solemnity, where a great Concourse of People resorted to him from all Parts of *Arabia*, whom he instructed in his *Law*, and then returned again to *Medina*. This *Pilgrimage* of his is by his Followers called the *Pilgrimage of Valediction*, because it was the last which he made.

But although he was arrived to this Height, yet he wanted not Opposers, who gave him great Disturbance in this new-acquired *Empire*; for several others seeing how he had advanced himself to be a great *King*, by pretending to be a *Prophet*, thought to do so too: Among whom the chief was *Mosaillema*, who set himself up with this Pretence in the Country of *Tamama*, and gathering a great Company after him, preached to them that he was Associate with *Mahomet* in the Prophetick Office, and sent with the same Commission to reduce them from *Idolatry* to the true Worship of *God*, and in order thereto he also published his *Alcoran* among them: For which Reason the *Mahometans* call him the *Lying Mosaillema*, and speak of him always with Detestation. However, he increased to a very considerable Power, leading a great Army after him. And at the same time *Aswad* started up in *Hamyar*, or the Country of the *Homerites*, with the same Pretence, and seized on *Sanaa*, *Nasra*, and *Tayif*. And after him *Teliba*, and others thought to have played the same Game, but could not hit on the same Success, being all in their Turns subdued and brought to nothing. But this Work *Mahomet* not being able to undertake himself, was forced to leave it to his Successor.

Heg. 11. March 28. A. D. 632.] For after his return to *Medina* from his late *Pilgrimage*, he began daily to decline, through the Force of that
Poison

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Poison which he had taken three Years before at *Chaibar*, which still working in him, at length brought him so low, as forced him on the 28th Day of *Saphar* (the second Month of their Year) to take his Bed, and on the twelfth Day of the following Month he died, after having been sick thirteen Days. The Beginning of his Sicknefs was a slow Fever, which at length made him delirous; whereon he called for a Pen, Ink and Paper, telling them that he would dictate a Book to them, which should keep them from erring after his Death. But *Omar* would not admit this, saying the *Alcoran* sufficeth, and that the *Prophet*, through the Greatness of his Malady, knew not what he said: But others who were present, were of another Mind, and expressed a great Desire that the Book might be wrote which their *Prophet* spoke to them of; whereon a Contention arose between them, some being of *Omar's* Mind, and some of the contrary; at which *Mahomet* taking Offence, bid them all be gone, telling them that it did not become them thus to contend in his Presence: So the Book was not wrote; the loss of which was afterwards lamented by some of his Followers, as a great Calamity to their Cause.

During his Sicknefs, he much complained of the Bit which he had taken at *Chaibar*, telling those that came to visit him, that he had felt the Torments of it in his Body ever since; that at times it brought on him very dolorous Pains, and that then it was going to break his very Heart-Strings. And when, among others, there came to see him the Mother of *Bashar*, who died on the spot of that Poison, He cried out, O Mother of *Bashar*, the Veins of my Heart are now breaking of the Bit which I eat with your Son at *Chaibar*. So it seems, notwithstanding the Intimacy he pretended with the
Angel

Angel *Gabriel*, and the continual *Revelations* which he brag'd that he received from him, he could not be preserv'd from thus perishing by the Snares of a silly Girl.

On his Death there was great Confusion among his Followers. Many of them would not believe that he could die: *For (said they) how can he die, since he is to be a Witness to God for us? It cannot be so, he is not dead, but is only taken away for a Season, and will return again, as did Jesus.* And therefore they went to the Door of the House where the dead Corps lay, crying out, *Do not bury him, for the Apostle of God is not dead.* And Omar being of the same Mind, drew his Sword, and swore, That if any one should say that *Mahomet* was dead, he would immediately cut them to Pieces. *For (said he) the Apostle of God is not dead, but only gone for a Season; as Moses the Son of Amram was gone from the People of Israel for forty Days, and then returned to them again.* For the composing of this Disorder, *Abu Beker* came in, crying out unto them, *Do you worship Mahomet, or the God of Mahomet? If you worship the God of Mahomet, he is Immortal, and liveth for ever; but as to Mahomet, he certainly is dead.* And then from several Passages in the *Alcoran*, he proved that he must die as well as other Men.

Which having satisfied Omar and his Party, they then all took it for granted that *Mahomet* was dead, and no more to return to Life again till the general Resurrection of all Mankind. What goes so current among us, as if the *Mahometans* expected *Mahomet* again to return to them here on Earth, is totally an Error. There is no such Doctrine among them, nor are there any of them that ever fancied such a Thing since the Time that Omar was convinced of his Mistake herein.

But

But this Disorder was no sooner appeas'd, but another arose to a much greater Heat about his Burial. The *Mohagerins*, that is, those who accompanied him in his Flight from *Mecca*, would have him carried thither to be buried in the Place where he was born. The *Ansars*, that is, those of *Medina* who joined with him, would have him buried there where he died. And there were others who had a fancy to have him carried to *Jerusalem*, and there buried among the Sepulchres of the *Prophets*: For that, said they, was the City of the *Prophets*. And while each Party strove to have their own way complied with, the Contest grew so high, that they had like to have all gone together by the Ears, but that the Wisdom of *Abu Beker* compos'd this Matter also; for he coming in, told them, That he had often heard from the *Prophet* himself, that *Prophets* were to be buried in the Place where they died: And then without more ado, commanded the Bed whereon he lay to be plucked out, and a Grave to be immediately dug under it, to which all consented, and there they buried him forthwith in the Place where he died, which was in the Chamber of *Ayesha*, his best beloved Wife, at *Medina*; and there he lyeth to this Day, without *Iron Coffin* or *Loadstones* to hang him in the Air, as the Stories which commonly go about of him among *Christians* fabulously relate. There was, indeed, one *Dinocrates*, a Famous *Architect*, that had a Device, by building the Dome of the Temple of *Arfinoe* at *Alexandria* of *Loadstone*, to make her Image, all of Iron, hang in the Middle of it, as if it were in the Air; but there was no such Attempt ever made as to *Mahomet's* Carcase. For that being buried in the Manner as I have related, hath lain in the same Place, without being moved or disturbed ever since, only they have

have built over it a small Chapel, which joineth to one of the Corners of the chief Mosque of the City, which was the first that was ever erected to that Impious Superstition, *Mahomet* himself being the first Founder of it, as hath been afore related. Here such *Pilgrims* as think fit, on their Return from *Mecca*, call in to pay their Devotions: But there is no Obligation from their *Law* for it. The *Pilgrimage* which that enjoins being to be performed to the *Caaba* at *Mecca*, and not to the *Tomb* of the *Impostor* at *Medina*, as some have erroneously related.

And thus ended the Life of this wicked *Impostor*, being full Sixty three Years old on the Day in which he died, that is, according to the *Arabian Account*, which make only Sixty one of our Years. For twenty three Years he had taken upon him to be a *Prophet*, of which he lived Thirteen at *Mecca*, and Ten at *Medina*: During which Time, from very mean Beginnings, he arose by the Impulse of his Ambition, and the Sagaciousness of his Wit, to that Hight, as to make one of the greatest *Revolutions* that ever happened in the World; which immediately gave Birth to an Empire, which in Eighty Years time extended its Dominions over more Kingdoms and Countries, than ever the *Roman* could in Eight Hundred. And altho' it continued in its Strength not much above three hundred Years, yet out of its Ashes have sprung up many other *Kingdoms* and *Empires*, of which there are Three at this Day, the largest and most Potent upon the Face of the Earth; I mean the Empire of *Turkey*, the Empire of *Persia*, and the Empire of the *Mogul* in *India*; which God hath permitted of his All-wise Providence still to continue for a Scourge unto us *Christians*, who, having received so holy and so excellent a *Religion* through his Mercy

cy to us in *Jesus Christ our Lord*, will not yet conform our selves to live worthy of it.

He was, as to his Person, of a proper Stature, and comely Aspect, and affected much to be thought to resemble *Abraham*. He had a very piercing and sagacious Wit, And for the accomplishing of the Design which he undertook, was thoroughly versed in all the Arts whereby to insinuate into the Favour of Men, and wheedle them over to serve his Purpose, to which he chiefly owed the Success of his Undertaking.

For the first Part of his Life he lead a very wicked and licentious Course, much delighting in Rapine, Plunder, and Blood-shed, according to the Usage of the *Arabs*, who mostly follow'd this kind of Life, being almost continually in Arms one Tribe against another, to plunder and take from each other all they could. However, the *Mahometans* would have us believe that he was a Saint from the Fourth Year of his Age. For then, say they, the Angel *Gabriel* took him from among his Fellows, while at play with them, and carrying him aside, cut open his Breast, and took out his Heart, and wrung out of it that black Drop of Blood, in which, say they, was contained the *Fomes peccati*, so that he had none of it ever after. And yet in the Forty eighth Chapter of his *Alcoran* he brings in God giving him a large Charter of Pardon for all his Sins past and to come.

His two predominant Passions were *Ambition* and *Lust*. The Course which he took to gain Empire abundantly shews the former ; and the Multitude of Women which he had to do with, proves the latter. And indeed these two run through the whole Frame of his *Religion*, there being scarce a Chapter in his *Alcoran*, which doth not lay down some Law of War and Blood-shed for the promoting

of the one ; or else give some Liberty for the Use of Women here, or some Promise for the Enjoyment of them hereafter, to the gratifying of the other.

While *Cadigba* lived (which was till the fiftieth Year of his Age) I do not find that he took any other Wife. For she being the Rise and Foundation of his Fortunes, it seems he durst not displease her, by bringing in another Wife upon her. But she was no sooner dead, but he multiplied them to a great Number, besides several Concubines which he had. They that say the fewest, allow him to have married Fifteen ; but others reckon them to have been One and Twenty ; of which five died before him, Six he repudiated, and Ten were alive at his Death. But the Tenth, with whom he contracted but a little before his Sicknes, was never brought home to his House. The Names of the other Nine were *Ayesha*, the Daughter of *Abu Beker* ; *Haphsa*, the Daughter of *Omar* ; *Zewda*, the Daughter of *Zama* ; *Zainab*, the Daughter of *Hassbeth* ; *Juweira*, the Daughter of *Hareth* ; *Sephiab*, the Daughter of *Hai* ; *Em Selema*, *Em Haliba*, and *Maimuna*.

Ayesha, the Daughter of *Abu Beker*, was his best beloved Wife. He married her very young, as hath been before related ; and although she was a very wanton Woman, and given to hold Amorous Intrigues with other Men, and on that account *Mahomet* was moved to put her away, yet his Love to her was such, that he could not part with her. But to save her Reputation, and his own in keeping of her, the Twenty fourth Chapter of the *Alcoran* was compos'd, and brought forth as sent from God to declare her innocent ; wherein he tells his *Muslemans*, That this Charge against her was an *Imposture*, and an impudent Lie, and forbids them any more to speak of it, threatening a
severe

severe Curse, both in this Life and that which is to come, against all those who should accuse of Immodesty, Women Chaste, Innocent and Faithful. *Mahomet* marrying her young, took care to have her bred up in all the Learning then going in *Arabia*, especially in the Elegancy of their Language, and the Knowledge of their Antiquities, and she became one of the most accomplish'd Ladies of her Time in that Country. She was a bitter Enemy to *Ali*, he being the Person that discover'd her Incontinency to *Mahomet*, and therefore imploy'd all the Interest she had on every Vacancy that after happen'd, to hinder him from being chosen *Caliph*, altho', as Son-in-law to the *Impostor*, he had the fairest Pretence thereto; and when at last, after having been thrice put by, he attain'd that Dignity, she appear'd in Arms against him; and altho' she prevail'd not that way, yet she prov'd his ruin, by causing that Defection from him, which at length was the undoing of him and all his House. She liv'd forty eight Years after the Death of *Mahomet*, and was in great Reputation with her Sect, being call'd by them the *Prophetess*, and the *Mother of the Faithful*. And in most Points of Difficulty concerning their *Law* they had recourse to her, to know what had been the Sense of the *Impostor* while alive in the Particular doubted of; and whatsoever Answer she gave went for an *authentick Tradition* among them ever after: For all their *Traditions* which compose their *Sonnah* are pretended to be deriv'd either from her, or some of *Mahomet's* ten Companions; that is, those ten who first came in unto him. But her Testimony to a *Tradition* is reckon'd the most authentick; and next her, that of *Abdorrahan Ebn Auf*. For being of all others the most familiarly conversant with the *Impostor* all the Time that Scene of Delu-

sion was acting by him, and a Person of extraordinary Memory, he was most confided in for the giving an exact Account of all his Sayings and Doings relating to his *Religion*; and there are reckon'd no fewer than 5340 *Traditions* among them; which are built upon his Authority only. This *Abdorrhman* is also call'd *Abu Hareira*, that is, the *Father of a Cat*, which Name *Mahomet* gave him for the Fondness he had for a Cat, which he was used most an end to carry with him in his Bosom where-ever he went: For it is usual in the *Arabick Tongue*, when a Man is remarkable for any one particular Thing, thus to express it, by calling him the *Father of it*. And so *Chalid*, who was *Mahomet's* Host when he first came to *Medina*, was for his remarkable Patience, call'd *Abu Job*, that is, the *Father of Job*, or of the *Patience of Job*. And this is that *Job*, who dying at the Siege of *Constantinople*, when besieg'd by the *Saracens*, was there bury'd under the Walls of the City, and hath his *Tomb* there to be seen even unto this Day, where all the *Grand Seigniors* go forth to be inaugurated, when they first take upon them the *Regal Authority*.

Haphsa, the Daughter of *Omar*, was next to *Ayesha*, most in favour with him, and her he intrusted with the keeping of the Chest of his *Apostleship*, wherein were laid up all the Original Papers of his pretended Revelations, out of which the *Alcoran* was compos'd, as hath been already said; and the Original Copy of that Book, *Abu Beker*, after the finishing of it, deliver'd also unto her, to be kept in the same Chest; which proves the Mistake of *Joannes Andreas* in assigning the keeping of this Chest to *Ayesha*; for it is not likely that *Abu Beker* would have dispossest his own Daughter of this Office, which was honourable among them, had she been first entrusted with it

by

by the *Impostor*. *Haphsa* was much the elder Woman, and for that Reason probably preferr'd to this Trust: For when she dy'd, which was towards the latter end of the Reign of *Othman*, she was sixty Years old, and therefore must have been at the Death of the *Impostor*, at least forty Years old, when *Ayesha* was not full Twenty.

Zewda was in least Favour with him of any of his Wives, and he intended to have put her away; but she earnestly desir'd him that she might still have the Reputation and Honour of being his Wife, promising him if he would grant her this, she would be content no more to lie with him, but to give her Turn always to *Ayesha*; which Condition he willingly accepted of, out of the great Love which he had for *Ayesha*, and so permitted her to continue in his House as long as he liv'd.

Zainab was first the Wife of *Zeyd*, his enfranchis'd Slave, who being a Woman of great Beauty, the old Lecher fell desperately in Love with her; but for fear of the Scandal which his taking her might give, he did all he could to suppress his Flame, 'til at length, being able to resist no longer, he broke the Matter to her, and caused *Zeyd* to put her away, that he might take her to Wife. Which he being forced to submit to, this gave great Offence to all his Followers, that he, who call'd himself a *Prophet*, and an *Apostle of God*, sent to teach Men his *Law*, should for the gratifying of his Lust, do so scandalous a Thing. But to salve the Matter, out comes the thirty third Chapter of the *Alcoran*, called the *Chapter of Heresies*, where *God* is brought in declaring, That he had married *Zainab* to *Mahomet*, and given him free Liberty to enjoy her according to his Desire; and also rebuking him, that knowing *God* had given him this Thing, he should abstain so long from her,

out

out of the Regard he had to the People, as if he fear'd them more than *God*. However, this could not clear him so, but that many of his Followers are hard put to it to excuse him from the Scandal of this Fact, even unto this Day; and there are some of them who make no Doubt to charge him with Sin on the account hereof. *Zainab* hereon becoming the Wife of *Mahomet*, liv'd with him to the Time of his Death, always glorying and vaunting her self above his other Wives, that whereas they were marry'd to *Mahomet* by their Parents and Kinsfolk, she was marry'd to him by *God* himself, who dwells above the *Seven Heavens*.

How he married *Juweira*, hath been already related. *Saphia* was a *Jewish* Woman, and descended of the Race of the *Priests*, on which Account she was used to brag, That she had *Aaron* for her Father, *Moses* for her Uncle, and *Mahomet* for her Husband. Of the rest of his Wives I find not any thing said.

Besides these, he had a Concubine whom he much lov'd: She was an *Egyptian* Woman, and a *Christian* of the *Jacobite Sect*. The Governor of *Egypt* having Occasion to treat with him about some Matters, and being inform'd of his brutish Passion, to gratify him herein, and thereby the better incline him to his Purpose, he sent him this Maid for a Present, she being then only fifteen Years old. He immediately fell in Love with her: But how secret soever he manag'd his Amours for fear of his Wives, *Ayesha* and *Haphsa* found it out, and catch'd them together in the Fact: Whereon they reproach'd him bitterly for it, that he, who call'd himself a *Prophet* sent from *God* to teach Men Righteousness, should do such a thing: At which being much confounded, he swore a solemn Oath, That in case they would conceal the Matter, and not

not say any thing of it to raise a Scandal against him among his *Muslemans*, he would never have to do with her more. On which Oath they were content to pass the Matter over, and say nothing of it. But *Mahomet's* Lust being of greater Force with him than his Oath, he could not long hold, but was catch'd again with her by his jealous Wives; whereon they flew out in a desperate Rage against him, and after having loaded him with a Multitude of Reproaches, both for his Perjury as well as Adultery, went from him to their Fathers Houses; which raising a great Noise, and many being offended with him for it, to smooth the Matter again, he had recourse to his old Art, and out comes a new *Revelation* to justify him in it, the sixty sixth Chapter of the *Alcoran*, call'd the Chapter of *Prohibition*, wherein he brings in God allowing *Mahomet*, and all his *Muslemans*, to lie with their Maids when they will, notwithstanding their Wives. The first Words of that Chapter are, O Prophet, why dost thou forbid what God hath allowed thee, that thou may'st please thy Wives? God hath granted unto you to lie with your Maid-Servants. Which Law being publish'd, it gave such Content to his licentious Followers, that no more Words were made of this Matter; but all gladly laid hold of the Liberty which he had granted; and ever since it hath been an establish'd Law among all that *Sect*, beside their Wives, to keep as many Women-Slaves for their Lust as they shall think fit to buy; and the Children of the one are as legitimate as the Children of the other. And the *Grand Seignior*, who never marries, hath all his Women under this latter Notion, that is, as his Slaves, and he keeps none but such in his *Seraglio*; only after they have born him a Son he sometimes gives them the Name of *Sultana*, which is *Queen*.
Ayesha

Ayesha and *Haphsa*, finding the Matter to go thus, and that *Mahomet* had in the same Chapter threaten'd them with Divorce, unless they submitted and were obedient; they sent their Fathers to him to make their Peace, and again return'd to his House, and totally submitted, for the future, to his Will in all things; and from that time he lay with his Maid *Mary* as often as he pleased, without their any further Contradiction or Controll, and had a Son by her, who was called *Abraham*. But after the Death of the *Impostor*, no Account was had of her or her Son, but both were sent away into *Egypt*, and no mention made of either ever after among them. I suppose *Ayesha*, out of the Hatred which she bore her, procur'd of her Father, who succeeded the *Impostor* in the Government, to have her thus disposed of.

One of the main Arguments which the Followers of *Mahomet* make use of to excuse his having so many Wives, is, that he might beget young *Prophets*; but notwithstanding this, he left no young *Prophet* nor *Prophetess* neither behind him of all his Wives. Of six Children, which he had all by *Cadigha* his first Wife, and none by any of the others, they all died before him, excepting only *Fatima* the Wife of *Ali*, and she surviv'd him only sixty Days.

As the gratifying of his Ambition and his Lust, was the main End of his *Imposture*, so they both continually appear through the whole Contexture of it. At first his Ambition had the Predominancy in him; but when that began to be somewhat satisfy'd with the Power he had attain'd to, his Lust grew upon him with his Age, and at length he seem'd totally dissolv'd into it. And there are strange things said of him this way; as that he had in Veneries the Strength of forty other Men, and that

that he knew all his Wives, when he had eleven of them, one after another in an Hour's Time. Whatever *Laws* he gave to restrain the *Lust* of other Men, he took care always to except himself, resolving, it seems, to take his full Swing herein without Let or Controll, according as the violent Bent of his brutish Appetite this way should lead him. For,

1. He would not allow any other to have above four Wives; but to himself he reserved a Liberty to marry, without Restraint, as many as he should think fit, and he had Ten together at the same time when he died.

2. He obliged all others, who have two, three, or four Wives, to use them all equally alike, both as to their Cloathing, Diet, and the Duties of the Marriage-bed. And in case any Wife thinks herself unequally used in any of those Particulars, and that the Husband doth not as largely dispense to her of them, as to his other Wives, it is allowed through all *Mahometan* Countries, that she make her Complaint to the *Judge*, and the Law will give her Redress herein, and force the Husband to do her Justice. But *Mahomet* reserved Liberty to himself to do as he should see fit as to this; and therefore when some of his Wives were aggrieved, because he shewed more Favour to the other, and particularly to *Ayesha* than to them, and made Complaints against him on this Account; to still their Clamours, he brings in *God* in the Thirty-third Chapter of his *Alcoran*, giving him full Liberty to deal with his Wives as he should think fit, to go in to which he pleased, and abstain from which he pleased; and commanding them to be content herewith, and also to be well pleased with whatever else he should do in reference to them, accepting as a Favour from him whatsoever he should

give them, and take Exceptions at nothing which he should be pleased to order concerning them.

3. In the Fourth Chapter of his *Alcoran*, which is called the *Chapter of Women*, he forbids his *Muslimans* to marry with their *Mothers*, their *Mothers-in-law*, the *Wives of their Fathers*, their *Daughters*, the *Sisters of their Fathers*, the *Sisters of their Mothers*, the *Daughters of their Brothers*, the *Daughters of their Sisters*, their *Nurses*, their *Foster-sisters*, the *Mothers of their Wives*, the *Sisters of their Wives*, the *Daughters of their Wives by other Husbands*, the *Daughters of Women whom they have known*, and the *Wives of their Sons*, and the *married Wives of other Men*.

And yet in the Thirty-third Chapter he brings in God exempting him from this Law, and giving him an especial Privilege to take to Wife the Daughters of his Brother, or the Daughters of his Sister, and to go in to any other Woman whatsoever of the Believers, that shall be willing to prostitute her self unto him. But he there takes care to appropriate this Liberty so peculiarly to himself alone, that he excludes all others whatsoever from it. For it seems the Old *Lecher* feared his Lust should not be sufficiently provided for, if any thing less than the whole Sex were allowed him for the gratifying of it; and therefore would endure no Restraint or Limitation upon himself herein, how strictly soever he lays it upon others. In the above mention'd Law he forbids the marrying of the *Wives of other Men*; and abundant Reason there is for it, that no Man shall be allow'd adulterously to take to Wife her that is at the same time the Wife of another; and yet he transgressed it in marrying the Wife of his Servant *Zeyd*. But to allay the Scandal and Offence which was taken at it; and to secure others from fearing the like Injury and Violence from him, he was content after that to lay a
 Restraint

Restraint upon himself to do so no more; and therefore brings in *God*, telling him in the same Thirty-third Chapter of his *Alcoran*, That it shall not be lawful for him for the future to take another Man's Wife, how much soever he may be taken with her Beauty.

As he was thus brutishly enslaved to the Love of Women, so was he as excessively jealous of those whom he had taken to Wife. And therefore to deter them from what he feared, he threatens them with double the Punishment of other Wives, both here and hereafter, in case they should be false unto him. And when some of his Followers made too frequent Resort to his House, and there entered into Discourse with some of his Wives, this gave him that Offence, that to prevent it for the future, out came, as from *God*, those Verses of the *Alcoran*, wherein he tells them, that they should not enter into the House of the Prophet without Permission; and that if invited to dine with him, they should depart as soon as Dinner was over, and not enter into Discourse with his Wives; that although the *Prophet* be ashamed to bid them be gone, yet *God* is not ashamed to tell them the Truth. And in the same Chapter he forbids his Wives to speak to any Man, unless with their Faces veiled. And this his Jealousy proceeded so far, as to go beyond the Grave; for he could not bear that any one else should have to do with his Wives, though after his Death; and therefore strictly forbids all his Followers ever to go in to any of them as long as they should live: So that although all other Women when repudiated, or become Widows, had Liberty to marry again, all his Wives were excluded from it; and therefore all those whom he left at his Death lived Widows ever after, although some of them were very

young; as particularly *Ayesha*, who was not then full twenty Years old, and lived above eight and forty Years after, which was in that hot Country look'd upon as a very hard restraint put upon them.

In all these Instances I have mentioned, it appears how much he made his Imposture serve his Lust. And indeed, almost the whole of his *Alcoran* was in like manner framed to answer some Purpose or other of his, according as Occasion required. If any new Thing were to be put on foot, any Objection against him or his Religion to be answered, any Difficulty to be solved, any Discontent among his People to be quieted, any Offence to be removed, or any thing else done for the Interest of his Designs, his constant recourse was to the Angel *Gabriel* for a new *Revelation*; and out came some Addition to his *Alcoran* to serve his turn herein: So that the most of it was made on such like Occasions, to influence his Party to what he intended. And all his *Commentators* thus far acknowledge it, that they are on every Chapter very particular in assigning for what Causes and for whose Sakes it was sent down from Heaven unto them. But hereby it came to pass that abundance of Contradictions got into his Book; for as the Interest and the Design of the *Impostor* varied, so was he forced to make his pretended *Revelations* to vary also; which is a thing so well known to those of his *Set*, that they all acknowledge it; and therefore where the Contradictions are such as they cannot salve them, there they will have one of the contradicting Places to be revoked: And they reckon in the whole *Alcoran* above an hundred and fifty Verses which are thus *revoked*; which is the best Shift they can make to salve the Contradictions and Inconsistencies of it. But thereby they do exceedingly betray the Unsteadiness and Inconstancy of him that was the Author of it. In

In the Beginning of his *Imposture*, he seemed more inclined to the *Jews* than to the *Christians*; and in the first forming of his new-invented Religion, followed the Pattern of theirs more than any other; but after his coming to *Medina*, he took that Disgust against them, that he became their bitter and most irreconcilable Enemy ever after, and used them with greater Cruelty in his Wars than any other he had to deal with.

But to the *Christians* he ever carried himself with as much Favour as could be expected from such a *Barbarian*; and where-ever they fell under his Power, they had always good Terms from him. His general Rule, and which he laid as a strict Obligation upon all his Followers, was to fight for the Propagation of his Religion: And there were only two Conditions on which he granted Peace to any he had to do with; and these were either to come into his Religion, or submit to be Tributaries unto him. They that did the former, were admitted into the same Privileges and Freedoms with the rest of his Followers: But the latter had only the Benefit of his Protection, as to their Goods and Persons, and free Exercise of their Religion, without any other Privilege or Advantage whatsoever, for which every Man paid an Annual Tribute. But those who would not come in, and make Peace with him on one of these two Conditions, were by his Law to be put to the Sword: And this Law, in every one of its Particulars, is still observed in all *Mahometan* Countries, even to this Day. At first few submitted to him but such as he forced by Conquest; but when his Power grew to be formidable, then Multitudes, both of *Christians* and other Religions, flock'd to him for his Protection, and became his *Tributaries*. And there hath in this last Age been publish'd, first by
Sionita

Sionita at *Paris*, and after by *Fabricius* at *Rostoch*, a Writing in *Arabick*, which bears the Title of an *Ancient Capitulation* of the *Christians* of the *East* with this *Impostor*, which is said to have been laid up in the Monastery of *Mount Carmel* in *Palestine*, and from thence brought into *France*, and reposit- ed in the *French King's Library*: But *Grotius* rejects it is a *Forgery*; and good Reason he had so to do; for it bears date in the fourth Year of the *Hegira*, when *Mahomet* was not yet in a Condition to speak in that Language which he is made to do in that Writing; nor was his Power then so formidable, as to move any to pray his Protection, he having not long before been overthrown and beaten at the Battle of *Obud*; and at the time this *Instrument* bears date (which was the fourth Month of that Year) not fully recovered from that Blow; but in the lowest Circumstances he had at any time been since the taking the Sword for the Propaga- ting of his *Imposture*: And there is another Particu- lar in it, which manifestly discovers the *Forgery*; It makes *Moawias*, the Son of *Abu Sophian*, to be the Secretary to the *Impostor*, who drew the *Instru- ment*; whereas it is certain, that *Moawias*, with his Father *Abu Sophian*, was then in Arms against him; and it was not till the taking of *Mecca*, which was Four Years after, that they came in un- to him, and to save their Lives, embraced the *Im- posture*. This *Instrument* is to be read in *English*, in the *History of the Present State of the Ottoman Em- pire*, Book 2. Chap. 2.

However, this is certain, that the *Christians* had better Terms from him than any other of his *Tributaries*, and they enjoy them even unto this Day; there being no *Mahometan* Country where their *Re- ligion* is not esteemed the best next their own, and the Professors of it accordingly respected by them
before

before the *Jews*, *Heathens*, or any other Sort of Men that differ from them.

As the *Impostor* allowed the *Old* and *New Testament*, so would he fain prove his Mission from both. The *Texts*, which are made use of for this Purpose by those who defend his Cause, are these following :

Deuteronomy, c. 33. v. 2. It is said, *The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Pharan, and he came with ten thousand of Saints; from his right Hand went a fiery Law for them.* By which Words they will have meant the coming down of the *Law* to *Moses* on Mount *Sinai*; of the *Gospel* to *Jesus* at *Jerusalem*, and of the *Alcoran* to *Mahomet* at *Mecca*: For, say they, *Seir* are the Mountains of *Jerusalem*, where *Jesus* appeared, and *Pharan* the Mountains of *Mecca* where *Mahomet* appeared. But they are here much out in their Geography; for *Pharan* is a City of *Arabia Petraea*, near the *Red-Sea*, towards the Bottom of that *Gulph*, not far from the Confines of *Egypt* and *Palestine*, above five hundred Miles distant from *Mecca*. It was formerly an *Episcopal See* under the *Patriarch* of *Jerusalem*, and famous for *Theodorus* once Bishop of it, who was the first that in his Writings published to the World the Opinion of the *Monothelites*. It is at this Day called *Fara*. From hence the Desarts lying from this City to the Borders of *Palestine*, are called the *Desarts* or *Wilderness* of *Pharan*; and the Mountains lying in it, the *Mountains* of *Pharan*, in *Holy Scripture*, near which *Moses* first began to repeat, and more clearly explain the *Law* to the *Children of Israel* before his Death; and to that refers the *Text* above-mentioned.

Psal. 50. v. 2. We have it, *Out of Sion the Perfection of Beauty, God hath shined.* Which the *Syriac Version*

Version reads thus, *Out of Sion God hath shewed a Glorious Crown.* From whence some *Arabick* Translations having expressed the two last Words by *Eclilian Mahmudan*, i. e. an *Honourable Crown*; by *Mahmudan*, they understood the Name of *Mahomet*, and so read the Verse thus, *Out of Sion hath God shewed the Crown of Mahomet.*

Isaiah, c. 21. v. 7. We read, *And he saw a Chariot with a couple of Horsmen, a Chariot of Asses, and a Chariot of Camels.* But the old *Latin Version* hath it, *Et vidit currum duorum Equitum, Ascensorem Asini, & Ascensorem Cameli*: i. e. *And he saw a Chariot of two Horsmen, a Rider upon an Ass, and a Rider upon a Camel.* Where by the Rider upon an Ass, they understand *Jesus Christ*, because he did so ride to *Jerusalem*; and by the Rider on the Camel, *Mahomet*, because he was of the *Arabians*, who used to ride upon Camels.

John 16. v. 7. Our *Saviour* tells his *Disciples*, *If I go not away, the Comforter will not come unto you; but if I depart I will send him unto you.* By the *Comforter* the *Mahometans* will have their Prophet *Mahomet* to be here meant; and therefore among other Titles which they give him in their Language, one is *Paraclete*, which is the *Greek* Word here used in this Text for the *Comforter*, made *Arabick*. They also say, That the very Name of *Mahomet*, both here and in other Places of the *Gospel*, was expressly mention'd, but that the *Christians*, out of Malice have blotted it out, and corrupted those Holy Writings; and that at *Paris* there is a Copy of these *Gospels* without these Corruptions, in which the Coming of *Mahomet* is foretold in several Places, with his Name expressly mention'd in them. And some such thing they had need to say, to justify the impudent Lye of this *Impostor*, who in the sixty first Chapter of the *Alcoran*, entitled,
The

The Life of MAHOMET. 105

The Chapter of Battle, hath these Words, Remember that Jesus the Son of Mary said to the Children of Israel, I am the Messenger of God, he hath sent me to confirm the Old Testament, and to declare unto you, That there shall come a Prophet after me, whose Name shall be Mahomet.

There needs no Answer to confute these *Glosses*; the Absurdity of them is sufficiently exposed by barely relating them. And since they could find nothing else in all the Books of the *Old and New Testament* to wrest to their Purpose but these Texts abovemention'd, which are to every Man's Apprehending so exceedingly wide of it; these shew at how vast a Distance the true Word of God is from this *Impious Imposture*, and how much it is in all its Parts contrary thereto.

And thus far I have laid together as exactly and particularly as I could, out of the best Authors that treat of this *Impostor*, all that is credibly related of him, and those Methods which he took for the Framing and Propagating that *Impious Forgery*, which he hath imposed upon so large a Part of Mankind as have been deluded thereinto.

F I N I S.





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